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DINGS FROM THE BIBLE
LECTED FOR SCHOOLS

WOMAN'S EDUCATIONAL UNION

al Committee

W. J. ONAHAN
J. H. BARROWS
C. C. BONNEY

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Readings from the Bible

Selected for Schools and to be Read in Unison

UNDER SUPERVISION OF

The Chicago Women's Educational Union

MRS. ELIZABETH BLANCHARD COOK, President
MRS. FREDERICA HOGE STRASBURGER. Secretary

EDITORIAL COMMITTEE

W. J. ONAHAN J. H. BARROWS C. C. BONNEY

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1896

INTRODUCTION.

1. **Origin.** In a letter addressed to the Vice President of the Chicago Woman's Educational Union, Mrs. E. Strasburger Miller, dated April 3, 1894, Prof. David Swing proposed a committee, consisting of members of the Jewish, Catholic and Protestant bodies, for compiling a book of Bible Selections for Schools. This committee was duly appointed by the Educational Union and their card follows this introduction.

"The book," wrote Prof. Swing, "ought not to be large. It should be read over and over until the selections are memorized." The more familiar they become, the more will they be loved.

2. **Selections.** Teachers are ever ready to welcome helps that are of the highest character, and at the same time economize research and study. Hence Bible selections, examined and approved by persons of different faiths, commend themselves to instructors, as portions selected by one individual could not do.

3. **Unison.** The reading or recitation of Bible verses in unison, by a number of pupils, becomes, with practice, both instructive and inspiring. And children who are too young to read, will repeat simple selections after their teachers, with delight.

4. **Version.** The version recognized when appeals in courts are made to the Bible, by English law (which is the basis of United States law generally) is the version from which these selections are taken, because the public school is established pre-eminently for the state. But all leading versions are regarded as having some points of superiority, and as being, in substance, essentially the same.

Italics in the body of the selections do not represent emphasis; they are used to indicate words supplied by translators in order better to express the meaning contained in original manuscripts.

5. **Grades.** This book is somewhat graded in its arrangement. The earlier selections being better adapted for the lower grades of the grammar school.

Although pupils never grow too old for these first selections, the latter part of the book is better suited to more mature minds.

6. **Acknowledgments.** For the charming literary and poetic form in which the selections are printed, we are indebted to the suggestion of the Professor of English Literature in the University-Extension Department of the University of Chicago. Other statements and acknowledgments will be found in the "Sketch." But the ladies of the Educational Union hereby publicly thank all who have so generously encouraged and assisted them in this work. They especially desire to make grateful acknowledgments to the members of the Editorial Committee who have so wisely and continuously used their varied and valuable endowments for the good of our Public Schools.

The Educational System of the United States has a strong and broad foundation in religion, morality and knowledge. Its early record is true to law, to the welfare of the state, of society, of the individual. We must protect and improve this system bequeathed us by our ancestors. If we limit it to a narrow and exclusively material or secular system of instruction, "the result will be deterioration of the National type" and the loss of finer and firmer qualities which make citizens well-balanced and symmetrical in character. Personal purity and unselfish conduct thrive in those who are "alive in all their faculties."

In behalf of the Chicago Woman's Educational Union,
ELIZABETH B. COOK, President,
FREDERICA H. STRASBURGER, Secretary.

STATEMENT FROM THE COMMITTEE PROPOSED BY PROFESSOR SWING.

At the request of the Chicago Woman's Educational Union the undersigned, who were named by the late Prof. Swing as members of a Committee on the proposed Scripture Reader for Public Schools, take great pleasure in expressing their hearty approval of the work which has been accomplished in that behalf through the efforts of the Union. While, when requested, we have freely made suggestions to the officers of the Union, and have been glad to afford them any assistance which seemed to be in our power, we are happy to state that there has been slight occasion for formal action on our part as an Editorial Committee. We have all been extremely careful not to put ourselves in the position of assuming to act as authorized representatives of the various religious bodies to which we belong.

It is, however, our privilege to say that the intelligence, prudence and wise and painstaking zeal with which the work involved has been pursued by the Chicago Woman's Educational Union, under the faithful and earnest leadership of its President, Mrs. Elizabeth B. Cook, merit the highest praise. Never aggressive, never thrusting their own religious convictions upon others, but appealing with like candor and sincerity to representatives of all the leading forms of faith in this country, this Woman's Union has made progress, and promises to secure results far in advance of anything else in the same direction hitherto achieved or attempted. This book is, however, not merely the book of the Educational Union. It may be truly said that the City of

Chicago herself (acting by many representatives) is the maker of this Scripture Reader. It belongs, indeed, to the whole country, for eminent representatives of the different churches in many parts of the Union have participated in the work of its compilation.

We therefore respectfully commend it to the favorable consideration of those for whom it has been prepared.

CHICAGO, JANUARY, 1896.

Signed,

William J. Onahan

John Henry Barrows.

Charles C. Bonney.

SKETCH OF THE WORK CONNECTED WITH THE PREPARATION OF READINGS FROM THE BIBLE SELECTED FOR SCHOOLS.

About five years ago, Prof. David Swing, in a conversation with officers of the Chicago Woman's Educational Union, said that any one who would prepare a book of desirable Scripture Selections for schools, would win undying glory. And as the beauties of Biblical literature passed in review before his poetic and philosophical mind, he repeated with fervor, words from the Psalms and other parts of the Bible which had been to him teacher, guide, inspiration and message.

Time passed on, and the Union, in a quiet way, continued its work, collecting information relative to the proper scope of the Public Schools. The World's Fair found the Woman's Union represented in the Educational department of the Manufactures' Building, where its committee met daily, throngs of the learned and unlearned, the religious and the irreligious, the rich and the poor, the citizens of our city and her neighbors and friends residing in various parts of the United States or in foreign countries. Nearly sixty thousand of these people left their autographs as a guarantee of their appreciation of the importance of the reading of the Bible in Schools, and multitudes took our literature with them for perusal.

Educators went home to write of the importance ot developing the threefold nature of the child, and to reaffirm their approval of the ordinance of 1787, that great charter of liberty under which the schools of Chicago claim the right to be; and now from the North, South, East and West come suggestions and helps for the proper instruction of school children in religion, morality and knowledge.

The World's Fair passed, the work of the Educational Union and its constituency was epitomized by the hand of its early friend, the illustrious President of the World's Congresses, Hon. Charles C. Bonney, as follows:

"TO THE EDUCATIONAL AUTHORITIES IN CHARGE OF THE PUBLIC SCHOOLS:

"The undersigned believe that they express a general conviction of the intelligent and patriotic public when they say that there is an urgent need of better and more earnest instruction of the rising generation in the fundamental principles of morals and religion, which are indispensable to the well-being of society. We also believe that all thoughtful and candid persons must admit that there is a very great number of children in our country who, if not instructed in those principles in the public schools, will not, as a matter of fact, be instructed in them at all. We must, therefore, choose between such instruction in those schools or its absence during the formative period of the character and conduct of the child.

It also appears to us that the experience of the last twenty-five years, and the present state of the country, render the present a very auspicious time for an endeavor to carry into effect, more fully than has been done heretofore, the crowning provision of the great ordinance of 1787,—"that religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

There has been no failure to teach knowledge merely. What we need is more efficient instruction in the fundamental principles of character and conduct which are embraced in the general terms of religion and morality. Religion, in the sense of doctrines and creeds, belongs to the churches; but religion in the sense of high character and good citizenship, also belongs to a proper system of education.

We therefore propose that the question of proper instruction in such fundamentals of religion and morality be entirely separated from all other questions relating to the system of public schools; and that Catholics and Protestants, Jews and Gentiles, —in a word, all good citizens, unite in recommending that the reading book, consisting of selections from the sacred Scriptures in use in the schools of Toronto, Canada, with the approval of both the Catholic and Protestant churches, or similar selections, be put in use in the public schools of this country without delay.

As the whole religious world united, without objection, in the universal prayer to 'Our Father who art in Heaven,' during the World's Religious Congresses of 1893, we believe that all right-minded classes of the American people would now agree on the daily reading in the public schools of suitable selections from the sacred Scriptures, and the recitation of that prayer, and the two great commandments on which hang all the law and the prophets, thereby fixing in the minds of the children the vital, spiritual principles on which good citizenship and the future welfare of our country so largely depend."

This memorial has been widely approved as expressive of popular sentiment.

The names of a few residents of Chicago who personally endorse this petition are as follows:

Charles C. Bonney, President of the World's Congresses of the Columbian Exposition.

Dr. Wm. R. Harper, President of the University of Chicago.

Rev. Dr. Simeon Gilbert, Assistant Editor, Times-Herald.

John B. Strasburger, Attorney, Ex-Superintendent of Schools and Principal of High School, South Chicago.

Wm. Carey, Member, Constitutional Convention of Ill. Formerly U. S. District Attorney in Utah.

Z. S. Holbrook, Proprietor Bibliotheca Sacra.

Rev. Theodore N. Morrison, Rector of the Church of the Epiphany.

Wm. A. Amberg, Ex-President Columbus Club.

Frances Healy, Ex-Instructor in Chicago Public Schools.

Susan Gale Cooke, Secretary, Board of Lady Managers of the Columbian Commission.

Eliza Allen Starr, Artist and Philanthropist.

Jane Addams, Superintendent, Hull House.

Mrs. Henry Solomon.

Mrs. Henry L. Frank.

Mrs. Mary B. Little.

Rev. Dr. Edward P. Goodwin, Pastor, First Congregational Church.

Rev. Dr. J. Henry Barrows, Pastor, First Presbyterian Church.

Prof. Samuel Ives Curtiss, Chicago Theological Seminary.

Prof. Graham Taylor, Chicago Theological Seminary.

Dr. John M. Coulter, President, Lake Forest University.

Hon. W. J. Onahan, Ex-Comptroller, City of Chicago.

Gen. Geo. W. Smith, Ex-President, Union League Club.

Dr. P. S. Henson, Pastor, First Baptist Church, Chicago.

Dr. Henry Wade Rogers, President, Northwestern University.

M. M. Mangasarian, President, Society for Ethical Culture.

Rev. Dr. Carlos Martyn, Late Pastor, Sixth Presbyterian Church, Chicago.

Rt. Rev. Chas. Edward Cheney, Bishop, Grace Episcopal Church.

Rev. Dr. H. W. Thomas, Pastor, People's Church.

Rev. Dr. H. W. Bolton, Pastor, South Park Methodist Episcopal Church.

E. Mandel.
C. M. Henderson.
John. V. Farwell, Jr.
Ezra A. Cook.
C. H. Case.
W. P. Rend.
Marshall Field.
Rev. Dr. J. L. Withrow, Pastor, Third Presbyterian Church.

Cordial letters approving the sentiments of the Memorial have been received from Bishop Sam'l Fallows, quoted on p. x, Dr. Paul Carus, Miss Frances E. Willard, and many others.

We number among the members of the Educational Union the names of Mesdames C. H. Case, J. B. Hobbs, Emily D. Smith, Matilda B. Carse, and others of Chicago's foremost women.

Mrs. A. V. H. Wakeman writes: "In studying other religions I have found that the core and essence of each and every one of them is contained in our Scriptures."

In a clear, brief way, the Times-Herald of November 17, 1895, sketched the history of this book. We quote a few words: "Eminent representatives of nearly all religious beliefs have been giving their best thought to the compilation of a little volume of Scripture selections which would be appropriate for use in the public schools of Chicago. Replying to the appeal of the Chicago Woman's Educational Union, they have selected passages from the Bible for such a book and, in addition, have offered suggestions of great value bearing on its preparation."

Adapted as the Bible is, to persons of all ages and climates and languages, in every possible condition in which they could be placed, prosperity, adversity, health, sickness and temptation, childhood, youth, mature life and old age, for the family, the church, society and civil government; it is evident that some passages teach duties to country more directly than others and hence are more appropriate for children in schools maintained by state funds, primarily for its benefit.

In compliance with the wise suggestion of a member of the Chicago Board of Education, adopted by the Chicago Woman's Educational Union, as stated by the Times-Herald quoted above, the selections used in this book were furnished by clergymen of different denominations. They were carefully arranged in form of a trial book of selections, which, after being approved by the Educational Union, was submitted to clergymen, educators, ethical teachers and leaders of the unchurched masses for revision, and their suggestions have been considered by the committee having this work in charge. The public will be glad to read quotations from a few of the many persons and publications which have come to our notice.

First. FROM NON-CHRISTIAN PATRIOTS AND THINKERS:

Dr. Paul Carus, with well trained brain and philanthropic heart, gives to the unchurched masses wise counsel in regard to the reading of Bible selections in schools. In the Monist, July, 1894, he writes (editorially):

"In the interest of a strict impartiality toward all religions, ordinances are in force in some of the United States which forbid the reading of the Bible in Public Schools. Can the interdiction of the most important collection of sacred literature that exists be called liberty? True, the idea is not to let the children be impressed with any one of the various sectarian interpretations of the Scriptures; but shall our young men and women for that reason remain entirely ignorant of the contents of the Bible? The consequence is that in this country, where the mass of people are unchurched more than fifty per cent. have never read the Bible, and truly we might rather omit Homer or banish Shakespeare, than the History of Israel, the Psalms and the Gospels. I know the difficulty lies in the sectarian spirit in which the various sects want the Bible read, and its miracles literally believed, but why not let the churches give their own interpretations in their Sunday schools, while the public educational institutions simply give an exposition of facts?"

Dr. M. M. Mangasarian, the beloved president of the Chicago Society of Ethical Culture, writes: "I believe in resisting with enthusiasm the secularization of the state. I believe in making state and schools more religious, more ethical and more sacred rather than more irreligious and secular: for the education that leaves the soul asleep is a degradation."

Prof. Felix Adler, in his book, "Moral Instruction of Children," p. 109, states that "The narrative of the Bible is fairly saturated with the moral spirit. The moral issues are everywhere in the forefront. Duty, guilt and its punishment, the conflict of conscience with inclination, are the leading themes. The Hebrew people seem to have been endowed with what may be called a 'Moral Genius,' and especially did they emphasize the filial and fraternal duties to an extent hardly equaled elsewhere. Now it is precisely these duties that must be impressed on young children, and hence the biblical stories present us with the very material we require. They cannot, in this respect, be replaced.

There is no other literature in the world that offers what is equal to them in value for the particular object we have now in view."

The views of Thos. H. Huxley, concerning the reading of the Bible in the public schools, as found in his essay entitled "School Boards, What They Can Do, and What They May Do." (1870) are stated as follows:

"The boys and girls for whose education the school boards have to provide, have not merely to discharge domestic duties, but each of them is a member of a social and political organization, of great complexity and has, in future life to fit himself into that organization, or be crushed by it. To this end it is surely needful, not only that they should be made acquainted with the elementary laws of conduct, but that their affections should be trained, so as to love with all their hearts that conduct which tends to the attainment of the highest good for themselves and their fellow men, and to hate with all their hearts that opposite course of action which is fraught with evil. I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The Pagan moralists lack life and color, and even the noble Stoic, Marcus Antonius, is too high and refined for the ordinary child. Take the Bible as a whole, make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate, as a sensible lay teacher would do, if left to himself, all that it is not desirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider the great historical fact that, for three centuries this book has been woven into the life of all that is best and noblest in English history; that it has become the natural Epic of Britain, and is as familiar to the noble and simple, from John-o'-Groat's House, to Land's End, as Dante and Tasso once were to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the furthest limits of the oldest nations of the world. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities; and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?

"On the whole, then, I am in favor of reading the Bible, with such grammatical, geographical and historical explanations by a lay teacher as may be needful, with rigid exclusion of any further theological teaching than that contained in the Bible itself. And in stating what this is, the teacher would do well not to go beyond the precise words of the Bible. . . . Some of the pleasantest recollections of my childhood are connected with the voluntary study of an ancient Bible which belonged to my grandmother. There were splendid pictures in it, to be sure; but I recollect little or nothing about them, save a portrait of a high priest in his vestments. What come vividly back on my mind are remembrances of my delight in the histories of Joseph and David, and my keen appreciation of the chivalrous kindness of Abraham in dealing with Lot. Like a sudden flash there returns back upon me my utter scorn of the pettifogging meanness of Jacob, and my sympathetic grief over the heart-broken lamentation of the cheated Esau. 'Hast thou not a blessing for me also, O my father?' And I see as in a cloud, pictures of the grand phantasmagoria of the Book of Revelation."

Is there any perfectly honest and self-sacrificingly noble, nullifidian patriot who cannot welcome the Bible into the public schools on grounds expressed by one of these leaders of thought?

Second. FROM EDUCATORS.

What opinion can be more valuable than that of an honest instructor who has for many years and through varied experiences maintained his position and proved his right to know what young people need.

Sabra L. Sargent, Ferry Hall, writes: "I have had several years' experience as principal of public schools from which the Bible was excluded. I have also held the same position in schools where its use was allowed. I believe that the teacher who looks upon development of character as the end of her work feels deprived of her strongest force when the Bible is taken from her. It is a sin against children to deprive them of the greatest moral power of the world at that period of their lives when they need it most."

Mrs. L. L. Flower, recent member Chicago Board of Education, Trustee of Illinois State University, writes: "I hope the

Readings from the Bible for schools will be adopted, not as a general reading book, but as a short exercise for five minutes each day, impressing the texts and principles on the pupils. I am more and more convinced of the necessity of some more moral and religious training for children.

"By religious I do not mean sectarian ; but the general religious truths we all accept. It is well enough to say 'parents should teach religion.' So they should. But they don't, and too many are ignorant and untrained themselves. The school should supply, as far as possible, for the good of the commonwealth, the ethical and moral training: the parents can't or won't, so I trust your book will be a success."

Rt. Rev. John J. Keane, Rector of the Catholic University, Washington, D. C., writes in a personal letter to the President of the Chicago Woman's Educational Union: "The Catholic Church believes, as every intelligent Christian must, that religion must form an integral part in education and that the school is one of the principal fields of education and that therefore, religion ought to tell in the school."

The Presidents of the great Chicago Universities write of the book of selections as follows: President Wm. R. Harper of the University of Chicago: "It gives me pleasure to recommend most heartily the publication of the book of Scripture Selections for use in Public Schools. I AM CONVINCED THAT EVERY CAUSE HAS SOMETHING TO GAIN FROM ITS PUBLICATION, AND NO CAUSE ANYTHING TO LOSE." (Capitals are the Editor's.)

President Henry Wade Rogers of the Northwestern University, at The Sunset Club, Chicago, December 20, '94, said: "Speaking for myself, I cannot but deplore the fact that the book which has shaped the laws, the civilization, the literature, the music and the art of Europe and America, cannot be read in the public schools of Chicago. · · · The schools of the state can and should show that respect for religion which is implied in reading from the word of God." · · · In a personal letter to the President of the Educational Union he writes: "I most unreservedly endorse this work · · · · believing that the principles of morality should be thus impressed on the minds of our youth to their own good and the good of the commonwealth. · · · · I can see no possible harm from the use of such a book, and I believe that all good people should favor its introduction into our schools."

President John M. Coulter, Lake Forest University, writes: "Your work has been admirably done, and any objection to the use of such a book in the schools can only come from a vision which is narrower than any denominational creed. It is of supreme importance that the noblest sentiments be constantly brought to the attention of children, and to banish a book which contains by far the greatest collection of them, is educational stultification."

Prof. Richard G. Moulton, professor of English Literature in the University Extension Department of the University of Chicago has rendered valuable service in suggesting the style which the selections should take for the largest results in the schools. He writes: "With your aim I heartily sympathize."

Third. RELIGIOUS PEOPLE.

A. The Hebrews.

Rabbi K. Kohler writes: "I cannot but express my sympathy with the movement. It offers to teachers a safe guide for the opening exercises. It is broad, universal and elevating, and will be much better than any indiscriminate selection from the Bible by teachers."

Rabbi H. Percira Mendez and Rabbi M. Mielziner by contributing to a similar work have indicated their approval of the general plan of readings from the Bible for schools.

Rabbi Emil G. Hirsch expresses his appreciation of the Bible in the following words: "I do not yield to its most devoted lover in reverence for the good book."

Rabbi A. Norden, Congregation of the North Side, writes: "Moral and ethical training should alway accompany secular education. I therefore favor the introduction of such a book in our public schools, but the instruction must never be of a denominational character."

Noble Jewish women also have given their approval of this movement, and who in business circles, could be more representative of the Hebrew people than Emanuel Mandel who expressed himself as happy to serve this cause by signing the memorial adding" Such reading will not hurt anyone."

B. Evangelical or *Protestant Christianity* hails this movement and rejoices in the general approval of the Book of Scripture selections.

Dr. Edward P. Goodwin writes: "I have examined with much interest the selections from the Bible prepared for use in our public schools. I think them most excellent. Indeed I do not see how anyone who feels interested in having our youth established in habits of truth, purity, uprightness, unselfishness and goodness, can possibly fail to see the value of such high standards as these selections offer, continually set before the mind and heart of those who are to shape and determine the future of our country. What our city and our land preëminently needs is men and women of the type that such standards go to make. And it ought not to be an objection to them but on the contrary, a weighty reason for their approval that they come to us with an authority that *the originators of our free institutions, as well as of our system of public education, held to be divine.* . . . . If we and our children will obey its behests it will anchor us in those divine conditions of truth and righteousness and virtue which are the supreme hope of a free people."

Dr. Thos. C. Hall writes the Educational Union as follows: "It has been a great pleasure for me to look through the selections made from the Bible and intended for the use of public schools, should it be possible to secure such Bible readings in them. It is difficult to see how anyone can object to the reading of such selections as are here gathered together. It is a melancholy reflection to think how much of the noblest literature the world has ever known should be a region left in mists and darkness for hundreds of thousands because the Bible has not been made familiar to them. And English literature rests so largely upon it that without a competent knowledge of the English Bible, Milton, Tennyson and Goldsmith are locks without a key. Simply as a key to English literature, the Bible ought to be studied in our public schools. No student of the marvellous beauties of Arabic literature would dare undertake the study of that literature without some competent knowledge of the Koran, and surely if we set our students of Arabic literature to the study of the Koran there is much more reason that students of English literature should know something of the English Bible which has given to our modern language some of its highest inspirations."

Rev. W. T. Meloy states that: "High education in matters moral may be left to the church, but the state is bound to give all its citizens a chance to learn the rudiments of morality. . . . . When we admit that the state should provide for the morals of its citizens, and yet demand that the Bible—the text book on morality—be removed from the public schools we are illogical."

Bishop Samuel Fallows writes, voicing this general sentiment: "I have looked over with very great interest the selections which have been made from the Bible for use in public schools. I can most heartily commend them as being judiciously chosen, and in every way adapted to carry out the laudable design of the Chicago Woman's Educational Association. I look upon the effort made to put these selections in the schools as one of the most important movements of the day, and feel more than delighted that such unanimity of opinion exists regarding its value and benefit."

Dr. Josiah Strong, of New York, President Evangelical Alliance, Drs. F. W. Gunsaulus, T. C. Hall, Theo. N. Morrison, H. W. Thomas, Theo. F. Wright, J. N. Barrows, President C. A. Blanchard and Prof. Herrick Johnson, have shown their appreciation of the work by making selections for it, while many others, such as Drs. J. L. Withrow and N. D. Hillis, have urged its claims from the pulpit.

C. The Catholic Church.

While our beloved Prof. David Swing named a committee, composed of Catholic, Jew, Protestant, the illustrious advocate of good-will to man and a representative of the Educational Union, to attend to the numerous and important minor questions connected with this book, the scholarly Archbishop, P. A. Feehan, named its real *compiler* when he said that "Chicago had sufficient talent to prepare its own book of selections."

CHICAGO, in the person of many of its foremost clergymen, assisted by editors and other professional men, also by its noble and intellectually trained women, its Mayors, members of the Board of Education and other officers, its business men and its metropolitan press, is the real editor and director of this enterprise.

The Catholic Church may well be pleased with the thought of its Archbishop, which resulted in sending the Educational Union forth to secure the results of the experience and wisdom of Chicago for the public school children. Following his example, Drs. Riordan, McGuire and other Chicago clergymen contributed helpful words. Outside of our city, the interest and courtesy of Monsignor Satolli has been a real source of refreshment. He wrote, after examining the original volume, to the president of the Educational Union as follows: "It gives me sincere pleasure to see that day by day the persuasion is spreading, that the education of the young without some definite element of morality and religion must result in failure so far as the real usefulness of education is concerned."

Cardinal Gibbons wrote from his Baltimore residence, among other important statements, the following: "The men and women of our day who are educated in our public schools will, I am sure, be much better themselves and will also be able to transmit to their children an inheritance of true virtue and deep morality if at school they are brought to the knowledge of Biblical facts and teachings."

After the examination of this book Archbishop Ireland, of St. Paul, said: "I sympathize with this movement in every respect."

Want of space prevents our quoting from others whose names occupy places of honor in the church, who rejoice to endorse this movement.

Fourth. BUSINESS MEN.

Those giants in mercantile and industrial pursuits, whose heads and hands grapple the practical questions of profit and loss with magical success, also see the key to larger beneficial results in our schools by the cordial use of this volume of readings from the Bible. Among these grand men one may recognize the names of Marshall Field, J. V. Farwell, Jr., C. H. Case, William A. Amberg, W. P. Rend, C. M. Henderson, Z. S. Holbrook, and others, no less distinguished.

Fifth. THE DAILY PAPERS.

Of the extremely valuable assistance of our Metropolitan Press, what can be said? The papers speak for themselves. In addition to their many *recent* utterances, in behalf of this movement, notice the following quotations from their dignified editorial columns concerning the memorial which is found on pages i and ii.

"There is nothing in that prayer (the Lord's Prayer) that cannot be made the aspiration of every soul that believes in God—and all children believe in God; they cannot but believe in him. Atheism is a warping of the soul that is not a disease of childhood. And there is no aspiration of that prayer that does not tend to the betterment of mind and body."—*The Inter Ocean.*

"The petition declares, what few will now deny, that 'religion in the sense of doctrines and creeds belongs to the church; but religion in the sense of high character and good citizenship also belongs to a proper system of education.' The position is so well taken that it disarms all except the most captious criticism. • • • • There seems to be no good or valid reason why the schools may not teach morals and religion without trenching upon the domain of the churches or of sectarianism." —*The Record.*

"Such a memorial should carry great weight with it when presented to the Board of Education for adoption, as it will be. Unquestionably in pursuance of the laudable purpose to free the schools from dogma and to avoid trenching upon creeds and offending religious denominations the school authorities have swung clear to the other extreme and have stripped the process of education of everything that tends to inculcate honesty, honor, morality, and the qualities of good citizenship, which certainly are essentials of the highest purposes of education. The Board of Education should give this memorial immediate and favorable consideration when it is presented, 'thereby fixing in the minds of the children the vital, spiritual principles on which good citizenship and the future welfare of our country so largely depend.' There is no higher responsibility resting upon Boards of Education and teachers than that of making good citizens out of the rising generation. So far as lies in their power, a praiseworthy work is being done in the schools, looking to a higher standard of patriotic citizenship. Now let us have something done for morality and high personal character. This once accomplished, patriotism will follow of necessity."—*The Tribune.*

The Tribune has recently (February 16, 1896) sent out, editorially, ardent words in commendation of this book. It states: "Anything in the domain of religion which originated with Prof. Swing, and has received the approval of men so widely differing in their creeds as the Rev. Dr. Barrows, Rabbi Felsenthal, Cardinal Gibbons, and Mr. Mangasarian, must attract favorable attention, not only in Chicago but throughout the Christian world."

"The book is precisely what might have been expected from a corps of editors of such learning, wisdom and experience. They have without doubt produced a collection of Bible Readings rich in morality and virtue and in the elements of all religion. • • • • It breathes everywhere the love of God and the love of man. • • • • Its literary merit also is so conspicuous it cannot fail to excite universal admiration."—*The Tribune.*

"While there will doubtless be opposition to the introduction of the text-book of biblical excerpts into the public schools, common candor impels the statement that it is difficult to discern upon what argument such antagonism could be based. Surely a compilation of scriptural verses that embody the highest moral precepts, free from any suggestion of dogma or creed, collected by such men as Dr. J. H. Barrows, W. J. Onahan and C. C. Bonney, and published in a neat little textbook for short daily readings in the public schools, either individually or in unison, could not be objectionable to Protestants, Catholics, Jews, Buddhists or Agnostics."—*Times-Herald,* Feb. 16, 1896.

"We cannot make men good by state laws or city ordinances.

All intelligent people recognize the need of moral training to fix the idea of right and wrong in the youthful mind."

"The Bible furnishes the best ground-work for a perfect scheme of ethics. Its teachings are the basis of law and order. The laws that have been passed for the government of men and for the protection of individual rights are imperfect and inhuman unless they conform to the general spirit of the teachings of Christ."

"There is no tenable objection to the biblical text-book on morals. Any teacher who would misuse its precepts or take advantage of the book to instill any denominational dogmas into the minds of the pupils is not worthy to teach in the public schools."—*Times-Herald*, February 16, 1896.

What more need be said? Yet testimonies come flooding in upon us from many parts of the United States and from beyond the sea; from the records of the past and from the electric flashes of the present.

Pope Pius the VI in 1778 wrote commending the Archbishop of Florence who had just issued a new translation of the Scriptures: "You judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures, for these are the most abundant sources which ought to be open to every one, to draw from them purity of morals and of doctrine, to eradicate errors which are so widely disseminated in these corrupt times."

Dr. E. D. Morris writes: "The public school, if it is to prove a blessing, must instruct its pupils in sound morals and in religious truth as well as give shape and vigor to their intellectual life. · · · No teacher, no human system or culture can for a moment compare with the Bible itself, without note or comment, as a source and fount of religious knowledge and of moral quickening. · · · · On a fair trial of public opinion only a very small minority of the patrons of our school system would be found to be seriously or conscientiously averse to the right reading of this book in our schools. · · · · The peace and comfort of our homes, the integrity and good order of society, the maintenance of civil government, even the preservation of our type of civilization, depend very largely on the training of the young at school as well as at home, in that one volume from which the best elements in our modern life have so obviously flowed."

"Our Republic in its constitution and laws is of heavenly origin. It was not borrowed from Greece or Rome. Where we borrowed a ray from Greece or Rome, stars and suns were borrowed from another source, the Bible."—*Dr. Lyman Beecher.*

"My hope for the perpetuity of our institutions has rested upon Bible morality. · · · It is an element on which free government may be maintained through all time."—*Judge McLean.*

"The religion of the Bible is not a theory or system of thought. It is a view of life."—*Bishop Spaulding.*

"All great ages have been ages of belief."—*Emerson.*

"What can be done with a people who are their own masters, if they are not submissive to Deity?"

"Despotism may govern without faith, but liberty cannot."—*De Tocqueville.*

"Force without is despotism. Force within is religion."—*Abbott.*

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READINGS FROM THE BIBLE.

I.

The Two Great Commandments.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment. And the second *is* like, *namely* this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

Mark 12: 30-31.

II.

Young Children Blessed.

And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them.* But when Jesus saw *it,* he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put *his* hands upon them, and blessed them.

Mark 10: 13-16.

III.

Morning and Evening Meditations.

I laid me down and slept; I awaked;
For the Lord sustained me.
Psalm 3: 5.

How precious also are thy thoughts unto me, O God!
How great is the sum of them!
If I should count them, they are more in number than the sand:
When I awake, I am still with thee.
Psalm 139: 17, 18.

My voice shalt thou hear in the morning, O Lord;
In the morning will I direct *my prayer* unto thee,
And will look up,
For thou *art* not a God that hath pleasure in wickedness:
Neither shall evil dwell with thee.
Psalm 5: 3-4.

Search me, O God, and know my heart:
Try me, and know my thoughts:
And see if *there be any* wicked way in me:
And lead me in the way everlasting.
Psalm 139: 23-24.

I will both lay me down in peace, and sleep.
For thou, Lord, only makest me dwell in safety.
Psalm 4: 8.

Let all those that put their trust in thee rejoice:
Let them ever shout for joy, because thou defendest them:
Let them also that love thy name be joyful in thee.
Psalm 5:11.

IV.

Rewards of Diligence.

He becometh poor that dealeth *with* a slack hand:
But the hand of the diligent maketh rich.
Prov. 10: 4.

The hand of the diligent shall bear rule:
But the slothful shall be under tribute.
Prov. 12: 24.

The thoughts of the diligent *tend* only to plenteousness;
But of every one *that is* hasty only to want.
Prov. 21: 5.

Seest thou a man diligent in his business?
He shall stand before kings; he shall not stand before mean *men*. **Prov. 22: 29.**

He that tilleth his land shall have plenty of bread:
But he that followeth after vain *persons* shall have poverty enough.
A faithful man shall abound with blessings:
But he that maketh haste to be rich shall not be innocent. **Prov. 28: 19-20.**

V.

The Lord's Prayer.

Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

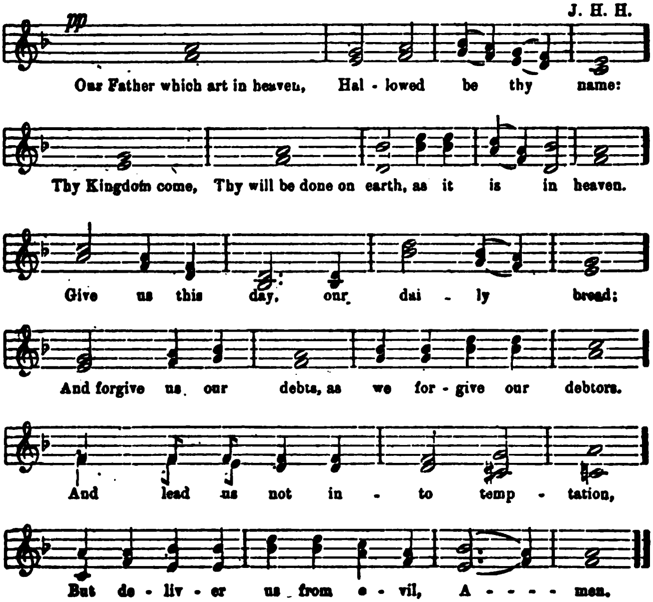
Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil. Amen.

Matt. 6: 9-13.

J. H. H.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Our Father which art in heaven, Hal - lowed be thy name:
Thy Kingdom come, Thy will be done on earth, as it is in heaven.
Give us this day, our dai - ly bread;
And forgive us our debts, as we for - give our debtors.
And lead us not in - to temp - tation,
But de - liv - er us from e - vil, A - - - - men.

VI.

The Lord My Protector.

The Lord *is* my Shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil:
For thou *art* with me;
Thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou anointest my head with oil: my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the Lord for ever.
Psalm 23.

VII.

Gems from Proverbs.

Hear the instruction of thy father,
And forsake not the law of thy mother. **Prov. 1: 8.**

In the multitude of words there wanteth not sin:
But he that refraineth his lips *is* wise. **Prov. 10: 19.**

The lips of the righteous feed many:
But fools die for want of wisdom.
The blessing of the Lord, it maketh rich,
And he addeth no sorrow with it.
It is as sport to a fool to do mischief:
But a man of understanding hath wisdom.
Prov. 10: 21-23.

Pleasant words *are as* a honeycomb,
Sweet to the soul, and health to the bones.
He *that is* slow to anger *is* better than the mighty;
And he that ruleth his spirit than he that taketh a city.
Prov. 16: 24, 32.

The lip of truth shall be established for ever:
But a lying tongue *is* but for a moment.
Deceit *is* in the heart of them that imagine evil:
But to the counsellors of peace *is* joy.
There shall no evil happen to the just:
But the wicked shall be filled with mischief.
Lying lips *are* abomination to the Lord:
But they that deal truly *are* his delight.
Prov. 12: 19-22.

By the blessing of the upright the city is exalted:
But it is overthrown by the mouth of the wicked.
He that is void of wisdom despiseth his neighbour:
But a man of understanding holdeth his peace.
The wicked worketh a deceitful work:
But to him that soweth righteousness *shall be* a sure reward.
Prov. 11: 11-12, 18.

A false balance is abomination to the Lord:
But a just weight *is* his delight.
Prov. 11: 1.

VIII.

A Contrast.

Blessed *is* the man that walketh not in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight *is* in the law of the Lord;
And in his law doth he meditate day and night.
And he shall be like a tree planted by the rivers of water,
That bringeth forth his fruit in his season:
His leaf also shall not wither;
And whatsoever he doeth shall prosper.
The ungodly *are* not so:
But *are* like the chaff which the wind driveth away.
Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For the Lord knoweth the way of the righteous:
But the way of the ungodly shall perish. Psalm I.

IX.

A Short Story.

There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city. Eccl. 9: 14-15.

X.

Depart from Evil and do Good.

Come, ye children, hearken unto me:
I will teach you the fear of the Lord.
What man *is he that* desireth life,
And loveth *many* days, that he may see good?
Keep thy tongue from evil,
And thy lips from speaking guile.
Depart from evil, and do good;
Seek peace, and pursue it,
The eyes of the Lord *are* upon the righteous,
And his ears *are open* unto their cry.
The face of the Lord *is* against them that do evil,
To cut off the remembrance of them from the earth.
The righteous cry, and the Lord heareth,
And delivereth them out of all their troubles.
The Lord *is* nigh unto them that are of a broken heart;
And saveth such as be of a contrite spirit.
Many *are* the afflictions of the righteous:
But the Lord delivereth him out of them all.
He keepeth all his bones:
Not one of them is broken.
Evil shall slay the wicked:
And they that hate the righteous shall be desolate.
The Lord redeemeth the soul of his servants:
And none of them that trust in him shall be desolate.

Psalm 34: 11-22.

XI.

Sentiments.

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good. **Eccl. 11:6.**

Cast thy bread upon the waters: for thou shall find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. **Eccl. 11: 1-2.**

Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun: **Eccl. 11: 7.**

He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. **Eccl. 11: 4.**

Wisdom *is* better than weapons of war: but one sinner destroyeth much good. **Eccl. 9: 18.**

XII.

Proverbs.

A good name *is* rather to be chosen than great riches,
And loving favour rather than silver and gold.
The rich and poor meet together:
The Lord *is* the maker of them all.
A prudent *man* forseeth the evil, and hideth himself:
But the simple pass on, and are punished.
By humility *and* the fear of the Lord
Are riches, and honour, and life.
Thorns *and* snares *are* in the way of the froward:

He that doth keep his soul shall be far from them.
Train up a child in the way he should go:
And when he is old, he will not depart from it.

* * * *

He that hath a bountiful eye shall be blessed;
For he giveth of his bread to the poor.
Cast out the scorner, and contention shall go out;
Yea, strife and reproach shall cease.

Prov. 22: 1-6, 9-10.

XIII.

A Patient, Forgiving, Generous Father.

I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man had two sons:

And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me.* And he divided unto them *his* living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

. . . .

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee. And am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet: and bring hither the fatted calf, and kill *it;* and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. Luke 15: 10-15, 17-24.

XIV.

Protection and Deliverance.

I will bless the Lord at all times:
His praise *shall* continually *be* in my mouth.
My soul shall make her boast in the Lord:
The humble shall hear *thereof*, and be glad.
O magnify the Lord with me,
And let us exalt his name together.
I sought the Lord, and he heard me,
And delivered me from all my fears.
They looked unto him, and were lightened:
And their faces were not ashamed.
This poor man cried, and the Lord heard *him*,
And saved him out of all his troubles.

The angel of the Lord encampeth round about them
that fear him,
And delivereth them.
O taste and see that the Lord *is* good:
Blessed *is* the man *that* trusteth in him..
O fear the Lord, ye his saints:
For *there is* no want to them that fear him.
The young lions do lack, and suffer hunger:
But they that seek the Lord shall not want any good
thing.
Psalm 34: 1-10.

XV.

Words of Cheer.

God *is* our refuge and strength,
A very present help in trouble.
Therefore will not we fear, though the earth be
removed,
And though the mountains be carried into the midst
of the sea;
Though the waters thereof roar *and* be troubled,
Though the mountains shake with the swelling
thereof
Psalm 46: 1-3.

Open ye the gates, that the righteous nation which
keepeth the truth may enter in.
Thou wilt keep *him* in perfect peace, *whose* mind *is*
stayed *on thee:*
Because he trusteth in thee.
Trust ye in the Lord forever:
For in the Lord Jehovah *is* everlasting strength.
Isaiah 26: 2-4.

Fear thou not; for I *am* with thee:
Be not dismayed; for I *am* thy God:
I will strengthen thee; yea, I will help thee;
Yea, I will uphold thee with the right hand of my righteousness.
Isaiah 41: 10.

XVI.

Joyous Spring.

For, lo, the winter is past,
The rain is over *and* gone:
The flowers appear on the earth;
The time of the singing *of birds* is come,
And the voice of the turtle is heard in our land:
The fig tree putteth forth her green figs,
And the vines *with* the tender grape give a *good* smell.
Solomon's Song 2: 11-13.

XVII.

Reward of Benevolence.

Blessed *is* he that considereth the poor:
The Lord will deliver him in time of trouble.
The Lord will preserve him, and keep him alive;
And he shall be blessed upon the earth:
Psalm 41: 1-2.

Lord, my heart is not haughty, nor mine eyes lofty:
Neither do I exercise myself in great matters, or in things too high for me.
Psalm 131: 1.

The liberal deviseth liberal things;
And by liberal things shall he stand.
Isaiah 32: 8.

XVIII.

Gratitude.

Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness:
Come before his presence with singing.
Know ye that the Lord he *is* God:
It is he *that* hath made us, and not we ourselves;
We are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving,
And into his courts with praise:
Be thankful unto him, *and* bless his name.
For the Lord *is* good; his mercy *is* everlasting:
And his truth *endureth* to all generations.

Psalm 100.

XIX.

Man, God's Representative on Earth.

O Lord our Lord,
How excellent *is* thy name in all the earth!
Who hast set thy glory above the heavens.
Out of the mouth of babes and sucklings hast thou ordained strength
Because of thine enemies,
That thou mightest still the enemy and the avenger.
When I consider thy heavens, the work of thy fingers,

The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him a little lower than the angels,
And hast crowned him with glory and honor.
Thou madest him to have dominion over the works of thy hands:
Thou hast put all *things* under his feet:
All sheep and oxen,
Yea, and the beasts of the field;
The fowl of the air, and the fish of the sea,
And whatsoever passeth through the paths of the seas.
O Lord our Lord,
How excellent *is* thy name in all the earth!

Psalm 8.

XX.

The Ten Commandments.

1. Thou shalt have no other gods before me.

2. Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

4. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

5. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8, Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

Ex. 20: 3-17.

XXI.

The King of Glory.

The earth *is* the Lord's and the fulness thereof:
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of the Lord?
Or who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
Nor sworn deceitfully.
He shall receive the blessing from the Lord,
And righteousness from the God of his salvation
Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors;
And the King of glory shall come in.
Who *is* this King of glory? The Lord strong and mighty.
The Lord mighty in battle.
Lift up your heads, O ye gates;
Even lift *them* up, ye everlasting doors;
And the King of glory shall come in.
Who is this King of glory? The Lord of hosts,
He *is* the King of glory. Psalm 24: 1-5, 7-10.

XXII.

Causes for Thanksgiving.

Praise ye the Lord: for *it is* good to sing praises unto our God: for *it is* pleasant: *and* praise is comely.

He healeth the broken in heart, and bindeth up
their wounds.
He telleth the number of the stars; he calleth them
all by *their* names.
Great *is* our Lord, and of great power: his understanding *is* infinite.
The Lord lifteth up the meek: he casteth the
wicked down to the ground.
Sing unto the Lord with thanksgiving: sing praise
upon the harp unto our God:
Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to
grow upon the mountains.
He giveth to the beast his food, *and* to the young
ravens which cry.
The Lord taketh pleasure in them that fear him,
in those that hope in his mercy.
Praise the Lord, O Jerusalem; praise thy God, O
Zion.
For he hath strengthened the bars of thy gates; he
hath blessed thy children within thee.
He maketh peace *in* thy borders, *and* filleth thee
with the finest of the wheat.
He sendeth forth his commandment *upon* earth; his
word runneth very swiftly.
He giveth snow like wool: he scattereth the hoar
frost like ashes.
He casteth forth his ice like morsels: who can
stand before his cold?
He sendeth out his word and melteth them: he
causeth his wind to blow and the waters flow.

Psalm 147: 1, 3, 4, 5-9, 11-18

XXIII.

The Blessed.

Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.
Blessed *are* they that mourn: for they shall be comforted.
Blessed *are* the meek: for they shall inherit the earth.
Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.
Blessed *are* the merciful: for they shall obtain mercy.
Blessed *are* the pure in heart: for they shall see God.
Blessed *are* the peacemakers: for they shall be called the children of God.
Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you. Matt. 5: 3-12.

XXIV.

Rewards of Obedience.

My son, forget not my law;
But let thine heart keep my commandments:
For length of days, and long life,

And peace, shall they add to thee.
Let not mercy and truth forsake thee:
Bind them about thy neck;
Write them upon the table of thine heart:
So shalt thou find favour and good understanding
In the sight of God and man.
Trust in the Lord with all thine heart;
And lean not unto thine own understanding.
In all thy ways acknowledge him,
And he shall direct thy paths. Prov. 3: 1-6.

XXV.

The Voice of the Lord.

Give unto the Lord, O ye mighty,
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name;
Worship the Lord in the beauty of holiness.
The voice of the Lord *is* upon the waters:
The God of Glory thundereth:
The Lord *is* upon many waters.
The voice of the Lord *is* powerful;
The voice of the Lord *is* full of majesty.
The voice of the Lord breaketh the cedars;
Yea, the Lord breaketh the cedars of Lebanon.

. . . .

The voice of the Lord divideth the flames of fire,
The voice of the Lord shaketh the wilderness.

. . . .

The Lord will give strength unto his people;
The Lord will bless his people with peace.
Psalm 29: 1-5, 7-8, 11.

XXVI.

Joseph's Dreams.

Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours.

And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: for, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I.* And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. Gen. 37: 3-14.

XXVII.

Joseph in Trouble.

And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks.* And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams.

And Reuben heard *it,* and he delivered him out of their hands; and said, Let us not kill him. And

Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, *his* coat of *many* colours that *was* on him; And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

Gen. 37: 15-24.

XXVIII.

Joseph Sold Into Slavery.

And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he *is* our brother *and* our flesh: and his brethren were content.

Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no. And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's *and* captain of the guard.

Gen. 37: 25-36.

XXIX.

Pharaoh's Dreams.

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

And *there was* there with us a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.

Gen. 41: 1-16.

XXX.

The Interpretation of the Dreams.

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: and, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: and, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: and the lean and the ill favoured kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke.

And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: and, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them: and the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me. And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do.

The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one. And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh.

Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous. And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. Gen. 41: 17-36.

XXXI.

Joseph in Honor.

And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is?*

And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art:* thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt.

And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over *all* the land of Egypt.

Gen. 41: 38-45.

XXXII.

The Famine in Egypt.

And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for *it was* without number.

And unto Joseph were born two sons, before the years of famine came: which Asenath the daughter of Poti-pherah priest of On bare unto him. And Joseph called the name of the first-born Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy *corn;* because that the famine was *so* sore in all lands. Gen. 41: 46-57.

XXXIII.

Joseph's Brethren Go to Egypt.

And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of the land; and

Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.

Gen. 42: 2-6.

And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them. Gen. 42: 8-9.

And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; *for* I fear God: if ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of our houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore behold, also his blood is required. And they knew not that Joseph understood *them;* for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence.

Gen. 42: 17-25.

XXXIV.

Joseph Makes Himself Known to his Brethren.

And the famine *was* sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. Gen. 43: 1-2.

Take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved *of my children*, I am bereaved. Gen. 43: 13-14.

And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready; for *these* men shall dine with me at noon. And the man did as Joseph bade, and the man brought the men into Joseph's house. Gen. 43: 16-17.

And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom ye spake? *Is* he yet alive? And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance. Gen. 43: 27-28.

And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt. Gen. 45: 4.

Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast. Gen. 45: 9-10.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die. Gen. 45: 25-28.

XXXV.

Jacob and His Family Live in Egypt.

Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goshen. Gen. 47: 1, 5-6.

And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old *art* thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from before Pharaoh.

Gen. 47: 7-10.

And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants. And Joseph said unto them, Fear not: for *am* I in the place of God? But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them. And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived a hundred and ten years.

Gen. 50: 1, 15-22.

XXXVI.

Heroic Aims.

But godliness with contentment is great gain. For we brought nothing into *this* world, *and it is* certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 1 Tim. 6: 6-12.

XXXVII.

A Father's Instruction to His Son.

I was my father's son,
Tender and only *beloved* in the sight of my mother.
He taught me also, and said unto me,
Let thine heart retain my words:
Keep my commandments, and live.
Get wisdom, get understanding:
Forget *it* not; neither decline from the words of my mouth.

Forsake her not, and she shall preserve thee:
Love her, and she shall keep thee.
Wisdom *is* the principal thing; *therefore* get wisdom:
And with all thy getting get understanding.
Exalt her, and she shall promote thee:
She shall bring thee to honour, when thou dost embrace her.
She shall give to thine head an ornament of grace:
A crown of glory shall she deliver to thee.
Hear, O my son, and receive my sayings;
And the years of thy life shall be many.
I have taught thee in the way of wisdom;
I have led thee in right paths.
When thou goest, thy steps shall not be straitened;
And when thou runnest, thou shalt not stumble.
Take fast hold of instruction; let *her* not go:
Keep her; for she *is* thy life.
Enter not into the path of the wicked,
And go not in the way of evil *men*.
Avoid it, pass not by it,
Turn from it, and pass away.
For they sleep not, except they have done mischief;
And their sleep is taken away, unless they cause *some* to fall.
For they eat the bread of wickedness,
And drink the wine of violence.
But the path of the just *is* as the shining light,
That shineth more and more unto the perfect day.
The way of the wicked *is* as darkness:
They know not at what they stumble.
My son, attend to my words;
Incline thine ear unto my sayings.
Let them not depart from thine eyes;

Keep them in the midst of thine heart.
For they *are* life unto those that find them,
And health to all their flesh.
Keep thy heart with all diligence;
For out of it *are* the issues of life.
Put away from thee a froward mouth,
And perverse lips put far from thee.
Let thine eyes look right on,
And let thine eyelids look straight before thee.
Ponder the path of thy feet,
And let all thy ways be established.
Turn not to the right hand nor to the left:
Remove thy foot from evil. Proverbs 4: 3-25.

XXXVIII.

Help the Poor Gladly.

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. Deut. 15: 7-8, 10-11.

XXXIX.

Humility.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Luke 14: 7-11.

XL.

The Righteous Man.

Lord, who shall abide in thy tabernacle?
Who shall dwell in thy holy hill?
He that walketh uprightly, and worketh righteousness,
And speaketh the truth in his heart.
He that backbiteth not with his tongue,
Nor doeth evil to his neighbour,
Nor taketh up a reproach against his neighbour.
In whose eyes a vile person is contemned;

But he honoureth them that fear the Lord.
He that sweareth to *his own* hurt, and changeth not.
He that putteth not out his money to usury,
Nor taketh reward against the innocent.
He that doeth these *things* shall never be moved.
Psalm 15.

XLI.

What Shall the Harvest Be?

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not. Gal. 6. 7-9.

XLII.

Gracious Words.

And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. Isaiah 32: 17.

For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.
Isaiah 54: 10.

XLIII.

Justice.

The Lord shall endure for ever;
He hath prepared his throne for judgment.

And he shall judge the world in righteousness,
He shall minister judgment to the people in uprightness.
The Lord also will be a refuge for the oppressed,
A refuge in times of trouble.
And they that know thy name will put their trust in thee:
For thou, Lord, hast not forsaken them that seek thee.
The needy shall not always be forgotten:
The expectation of the poor shall *not* perish forever.

Psalm 9: 7-10, 18.

XLIV.

A Hymn of Thanksgiving.

Praise ye the Lord.
Praise the Lord, O my soul.
While I live will I praise the Lord:
I will sing praises unto my God while I have any being.
Put not your trust in princes,
Nor in the son of man, in whom *there is* no help.
His breath goeth forth, he returneth to his earth;
In that very day his thoughts perish.
Happy *is he* that *hath* the God of Jacob for his help,
Whose hope *is* in the Lord his God:
Which made heaven, and earth,
The sea, and all that therein *is*:
Which keepeth truth for ever:
Which executeth judgment for the oppressed:
Which giveth food to the hungry.
The Lord looseth the prisoners:
The Lord openeth *the eyes of* the blind:
The Lord raiseth them that are bowed down:

The Lord loveth the righteous:
The Lord preserveth the strangers;
He relieveth the fatherless and widow:
But the way of the wicked he turneth upside down.
The Lord shall reign for ever,
Even thy God, O Zion, unto all generations.
Praise ye the Lord. Psalm 146.

XLV.

A Statesman's Supplication.

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. 1st Kings 8: 57-58.

XLVI.

Ancient Laws.

If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

If a thief be found breaking up, and be smitten that he die, *there shall* no blood *be shed* for him.

If the sun be risen upon him, *there shall be* blood *shed* for him; *for* he should make full restitution; if he have nothing, then he shall be sold for his theft.

If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and and of the best of his own vineyard, shall he make restitution.

Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry. If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury. Ex. 22: 1-3, 22, 23, 25.

Thou shalt not raise a false report; put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil. Ex. 23, 1-2.

Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous. Also thou shalt not oppress a stranger. Ex. 23: 7-9.

Thou shalt not oppress a hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates: At his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee. Deut. 24: 14-15.

XLVII.

Idle Words.

How can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned. **Matt. 12: 34-37.**

I hate and abhor lying:
But thy law do I love. **Psalms 119: 163.**

XLVIII.

Proverbs.

Wine *is* a mocker, strong drink *is* raging:
And whosoever is deceived thereby is not wise.
It is an honour for a man to cease from strife:
But every fool will be meddling.
The sluggard will not plough by reason of the cold.
Therefore shall he beg in harvest, and *have* nothing.
Counsel in the heart of man *is like* deep water:
But a man of understanding will draw it out.
Most men will proclaim every one his own goodness:
But a faithful man who can find?
The just *man* walketh in his integrity:
His children *are* blessed after him.
Who can say, I have made my heart clean, I am pure from my sin?
Divers weights, *and* divers measures,
Both of them *are* alike abomination to the Lord.
Even a child is known by his doings,
Whether his work *be* pure, and whether *it be* right.
Prov 20: 1, 3-7, 9,11.

XLIX.

Pure Religion.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

James 3: 26-27.

L.

Right Thoughts.

Whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

Phil. 4: 8.

LI.

Sin Results in Sorrow.

The Lord hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

Hosea 4: 1-7.

Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

Psalm 32:10

LII.

The New Law.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect. Matt. 5: 43-48.

LIII.

A Wakeful Protector.

I will lift up mine eyes unto the hills,
From whence cometh my help.
My help *cometh* from the Lord,
Which made heaven and earth.
He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.

The Lord *is* thy keeper:
The Lord *is* thy shade upon thy right hand
The sun shall not smite thee by day,
Nor the moon by night.
The Lord shall preserve thee from all evil:
He shall preserve thy soul.
The Lord shall preserve thy going out and thy coming in
From this time forth, and even for evermore.
Psalm 121.

LIV.

Praise.

Praise ye the Lord.
Praise God in his sanctuary:
Praise him in the firmament of his power.
Praise him for his mighty acts:
Praise him according to his excellent greatness.
Praise him with the sound of the trumpet:
Praise him with the psaltery and harp.
Praise him with the timbrel and dance:
Praise him with stringed instruments and organs.
Praise him upon the loud cymbals:
Praise him upon the high sounding cymbals.
Let everything that hath breath praise the Lord.
Praise ye the Lord. **Psalm 150.**
From the rising of the sun unto the going down of the same
The Lord's name *is* to be praised. **Psalm 113: 3.**

LV.

The Great Commandment.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Deut. 6: 5-7.

LVI.

Solemn and Joyful Thoughts for the New Year.

Lord, thou hast been our dwelling place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting thou art God.

. . . .

For a thousand years in thy sight
Are but as yesterday when it is past.
And *as* a watch in the night.

. . . .

We spend our years as a tale *that is told.*
The days of our years *are* threescore years and ten;
And if by reason of strength *they be* fourscore years,
Yet *is* their strength labour and sorrow;
For it is soon cut off, and we fly away.

So teach *us* to number our days,
That we may apply *our* hearts unto wisdom.

. . . .

O satisfy us early with thy mercy;
That we may rejoice and be glad all our days.
Make us glad according to the days *wherein* thou
hast afflicted us,
And the years *wherein* we have seen evil.
Let thy work appear unto thy servants,
And thy glory unto their children.
And let the beauty of the Lord our God be upon us:
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.
Psalm 90: 1, 2, 4, 9, 10, 12, 14-17

LVII.

Wonders of Nature.

Behold, God *is* great, and we know *him* not,
Neither can the number of his years be searched out.
For he maketh small the drops of water:
They pour down rain according to the vapour thereof;
Which the clouds do drop
And distil upon man abundantly. Job 36: 26-28.
God thundereth marvellously with his voice;
Great things doeth he, which we cannot comprehend.
For he saith to the snow, Be thou *on* the earth;
Likewise to the small rain.
And to the great rain of his strength.
He sealeth up the hand of every man;
That all men may know his work.

Then the beasts go into dens,
And remain in their places.
Out of the south cometh the whirlwind:
And cold out of the north.
By the breath of God frost is given:
And the breadth of the waters is straitened.
Also by watering he wearieth the thick cloud:
He scattereth his bright cloud:
And it is turned round about by his counsels:
That they may do whatsoever he commandeth them
Upon the face of the world in the earth.
He causeth it to come,
Whether for correction, or for his land, or for mercy.

. . . .

Consider the wondrous works of God.
Dost thou know when God disposed them,
And caused the light of his cloud to shine?
Dost thou know the balancings of the clouds,
The wondrous works of him which is perfect in knowledge?
Hast thou with him spread out the sky,
Which is strong, *and* as a molten looking-glass?
Fair weather cometh out of the north:
With God *is* terrible majesty.
Touching the Almighty, we cannot find him out:
He is excellent in power, and in judgment, and in plenty of justice. Job 37: 5-13, 14-16, 18, 22-23.

LVIII.

Proverbs.

Boast not thyself of to-morrow;
For thou knowest not what a day may bring forth.
Let another man praise thee, and not thine own mouth;
A stranger, and not thine own lips.
A stone *is* heavy, and the sand weighty;
But a fool's wrath *is* heavier than them both.
Wrath *is* cruel, and anger *is* outrageous;
But who *is* able to stand before envy?
Open rebuke *is* better than secret love.
Faithful *are* the wounds of a friend;
But the kisses of an enemy *are* deceitful.
The full soul loatheth a honeycomb;
But to the hungry soul every bitter thing is sweet.
As a bird that wandereth from her nest,
So *is* a man that wandereth from his place.
Ointment and perfume rejoice the heart:
So *doth* the sweetness of a man's friend by hearty counsel.
Thine own friend, and thy father's friend, forsake not;
Neither go into thy brother's house in the day of thy calamity:
For better *is* a neighbour *that is* near than a brother far off.
My son, be wise, and make my heart glad,
That I may answer him that reproacheth me.
A prudent *man* foreseeth the evil, *and* hideth himself;
But the simple pass on, *and* are punished.

Prov. 27: 1-12.

LIX.

The Heavens Above and the Law Within.

The heavens declare the glory of God;
And the firmament sheweth his handywork.
Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language, *where* their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun.

. . . .

His going forth *is* from the end of the heaven,
And his circuit unto the ends of it:
And there is nothing hid from the heat thereof.
The law of the Lord *is* perfect, converting the soul:
The testimony of the Lord *is* sure, making wise the simple.
The statutes of the Lord *are* right, rejoicing the heart:
The commandment of the Lord *is* pure, enlightening the eyes.
The fear of the Lord *is* clean, enduring for ever:
The judgments of the Lord *are* true *and* righteous altogether.
More to be desired *are they* than gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb.
Moreover by them is thy servant warned:
And in keeping of them *there is* great reward.
Who can understand *his* errors?

Cleanse thou me from secret *faults*.
Keep back thy servant also from presumptuous *sins;*
Let them not have dominion over me: then shall I be upright,
And I shall be innocent from the great transgression.
Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight,
O Lord, my strength, and my redeemer.

Psalm 19: 1-4, 6-19.

LX.

Love's Faithfulness; Wisdom's Results.

My son, despise not the chastening of the Lord;
Neither be weary of his correction:
For whom the Lord loveth he correcteth;
Even as a father the son *in whom* he delighteth.
Happy *is* the man *that* findeth wisdom,
And the man *that* getteth understanding:
For the merchandise of it *is* better than the merchandise of silver,
And the gain thereof than fine gold.
She *is* more precious than rubies:
And all the things thou canst desire are not to be compared unto her.
Length of days *is* in her right hand;
And in her left hand riches and honour.
Her ways *are* ways of pleasantness,
And all her paths *are* peace.
She *is* a tree of life to them that lay hold upon her:
And happy *is every one* that retaineth her.

The Lord by wisdom hath founded the earth;
By understanding hath he established the heavens.
By his knowledge the depths are broken up,
And the clouds drop down the dew.
My son, let not them depart from thine eyes:
Keep sound wisdom and discretion:
So shall they be life unto thy soul,
And grace to thy neck.
Then shalt thou walk in thy way safely,
And thy foot shall not stumble.
When thou liest down thou shalt not be afraid;
Yea, thou shalt lie down, and thy sleep shall be sweet.
Be not afraid of sudden fear,
Neither of the desolation of the wicked, when it cometh.
For the Lord shall be thy confidence,
And shall keep thy foot from being taken.
Withhold not good from them to whom it is due,
When it is in the power of thine hand to do *it*.
Say not unto thy neighbour, Go, and come again,
And to-morrow I will give;
When thou hast it by thee.
Devise not evil against thy neighbour,
Seeing he dwelleth securely by thee.
Strive not with a man without cause,
If he have done thee no harm.
Envy thou not the oppressor,
And choose none of his ways.
For the froward *is* abomination to the Lord:
But his secret *is* with the righteous.
The curse of the Lord *is* in the house of the wicked:
But he blesseth the habitation of the just.

Surely he scorneth the scorners:
But he giveth grace unto the lowly.
The wise shall inherit glory:
But shame shall be the promotion of fools.
Prov. 3: 11-35

LXI.

Recognition of our Ruler.

Praise waiteth for thee, O God, in Zion:
And unto thee shall the vow be performed.
O thou that heareth prayer,
Unto thee shall all flesh come.
Iniquities prevail against me:
As for our transgressions, thou shalt purge them away.
Blessed *is the man whom* thou choosest, and causest
to approach *unto thee*,
That he may dwell in thy courts:
We shall be satisfied with the goodness of thy house,
Even of thy holy temple.
By terrible things in righteousness wilt thou answer us,
O God of our salvation;
Who art the confidence of all the ends of the earth,
And of them that are afar off *upon* the sea:
Which by his strength setteth fast the mountains;
Being girded with power:
Which stilleth the noise of the seas, the noise of
their waves,
And the tumult of the people.
They also that dwell in the uttermost parts are afraid
at thy tokens:
Thou maketh the outgoings of the morning and
evening to rejoice.

Thou visitest the earth, and waterest it:
Thou greatly enrichest it with the river of God, *which* is full of water:
Thou preparest them corn, when thou hast so provided for it.
Thou waterest the ridges thereof abundantly:
Thou settlest the furrows thereof:
Thou makest it soft with showers:
Thou blessest the springing thereof.
Thou crownest the year with thy goodness;
And thy paths drop fatness.
They drop *upon* the pastures of the wilderness:
And the little hills rejoice on every side.
The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing. **Psalm 65.**

LXII.

The Sower, the Seed, and the Earth.

Behold, a sower went forth to sow; and when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away.

And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold,

Who hath ears to hear, let him hear.

Matt. 13: 3-9.

Hear ye therefore the parable of the sower.

When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

Matt. 13: 18-23.

LXIII.

Laws of Righteousness.

Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the Lord.

Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the Lord, your God.

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the Lord.

And if a stranger sojourn with thee in your land, ye shall not vex him. *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the Lord your God.

Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I *am* the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the Lord. Lev. 19: 30-37.

These *are* the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the Lord. Zech. 8: 16-17.

LXIV.

Contrasts.

A false balance *is* abomination to the Lord:
But a just weight *is* his delight.
When pride cometh, then cometh shame:

But with the lowly *is* wisdom.
The integrity of the upright shall guide them:
But the perverseness of transgressors shall destroy them.
Riches profit not in the day of wrath:
But righteousness delivereth from death.
The righteousness of the perfect shall direct his way;
But the wicked shall fall by his own wickedness.
The righteousness of the upright shall deliver them:
But transgressors shall be taken in *their own* naughtiness.
When a wicked man dieth, *his* expectation shall perish:
And the hope of unjust *men* perisheth.
The righteous is delivered out of trouble,
And the wicked cometh in his stead.
A hypocrite with *his* mouth destroyeth his neighbour:
But through knowledge shall the just be delivered.
When it goeth well with the righteous, the city rejoiceth:
And when the wicked perish, *there is* shouting.
By the blessing of the upright the city is exalted:
But it is overthrown by the mouth of the wicked.
He that is void of wisdom despiseth his neighbour:
But a man of understanding holdeth his peace.
A talebearer revealeth secrets:
But he that is of a faithful spirit concealeth the matter.
Where no counsel *is*, the people fall:
But in the multitude of counsellors *there is* safety.

Prov. xi: 1-14.

LXV.

Confession and Contrition.

Have mercy upon me, O God, according to thy loving kindness:
According unto the multitude of thy tender mercies blot out my transgressions.
Wash me thoroughly from mine iniquity,
And cleanse me from my sin.

. . . .

Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy Holy Spirit from me.
Restore unto me the joy of thy salvation;
And uphold me *with thy* free Spirit.
Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.
Deliver me from bloodguiltiness, O God, thou God of my salvation:
And my tongue shall sing aloud of thy righteousness.
O Lord, open thou my lips;
And my mouth shall shew forth thy praise.
For thou desirest not sacrifice; else would I give *it:*
Thou delightest not in burnt offering.
The sacrifices of God *are* a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.
Psalm 51: 1-2, 10-17.

LXVI.

The Source of Help.

Thus saith the Lord; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited.

Blessed *is* the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

I the Lord search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

As the partridge sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou *art* my praise.

Jer. 17: 5-11, 14.

LXVII.

The Call to Righteousness.

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

And when the Pharisees saw *it*, they said unto his disciples, Why eateth your master with publicans and sinners?

But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. Matt. 9: 10-13.

LXVIII.

Proverbs.

A soft answer turneth away wrath:
But grievous words stir up anger.
The tongue of the wise useth knowledge aright:
But the mouth of fools poureth out foolishness.
The eyes of the Lord *are* in every place,
Beholding the evil and the good.
A wholesome tongue *is* a tree of life:
But perverseness therein *is* a breach in the spirit.
A fool despiseth his father's instruction:
But he that regardeth reproof is prudent.

In the house of the righteous *is* much treasure:
But in the revenues of the wicked is trouble.
The lips of the wise disperse knowledge:
But the heart of the foolish *doeth* not so.
The sacrifice of the wicked *is* an abomination to the Lord:
But the prayer of the upright *is* his delight.
The way of the wicked *is* an abomination unto the Lord:
But he loveth him that followeth after righteousness.
Correction *is* grievous unto him that forsaketh the way:
And he that hateth reproof shall die.
Hell and destruction *are* before the Lord:
How much more then the hearts of the children of men?
A scorner loveth not one that reproveth him:
Neither will he go unto the wise.
A merry heart maketh a cheerful countenance:
But by sorrow of the heart the spirit is broken.
The heart of him that hath understanding seeketh knowledge:
But the mouth of fools feedeth on foolishness.
All the days of the afflicted *are* evil:
But he that is of a merry heart *hath* a continual feast.
Better *is* little with the fear of the Lord,
Than great treasure and trouble therewith.

Prov. 15: 1-16.

LXIX.

Practical Instruction.

Better *is* a dinner of herbs where love is,
Than a stalled ox and hatred therewith.
A wrathful man stirreth up strife:
But *he that is* slow to anger appeaseth strife.
The way of the slothful *man is* as a hedge of thorns:
But the way of the righteous *is* made plain.
A wise son maketh a glad father:
But a foolish man despiseth his mother.
Folly *is* joy to *him that is* destitute of wisdom:
But a man of understanding walketh uprightly.
Without counsel purposes are disappointed:
But in the multitude of counselors they are established.
A man hath joy by the answer of his mouth:
And a word *spoken* in due season, how good *is it!*
The way of life *is* above to the wise,
That he may depart from hell beneath.
The Lord will destroy the house of the proud:
But he will establish the border of the widow.
The thoughts of the wicked *are* an abomination to the Lord:
But *the words* of the pure *are* pleasant words.
He that is greedy of gain troubleth his own house;
But he that hateth gifts shall live.
The heart of the righteous studieth to answer:
But the mouth of the wicked poureth out evil things.

The light of the eyes rejoiceth the heart:
And a good report maketh the bones fat.
The ear that heareth the reproof of life
Abideth among the wise.
He that refuseth instruction despiseth his own soul:
But he that heareth reproof getteth understanding.
The fear of the Lord *is* the instruction of wisdom;
And before honour *is* humility. Prov. 15: 17-28, 30, 33.

LXX.

Our Best Friend.

I will extol thee, my God, O King;
And I will bless thy name for ever and ever.
Every day will I bless thee;
And I will praise thy name for ever and ever.
Great *is* the Lord, and greatly to be praised;
And his greatness *is* unsearchable.
One generation shall praise thy works to another,
And shall declare thy mighty acts.
I will speak of the glorious honour of thy majesty,
And of thy wondrous works.
And *men* shall speak of the might of thy terrible acts:
And I will declare thy greatness.
They shall abundantly utter the memory of thy great goodness,
And shall sing of thy righteousness.
The Lord *is* gracious, and full of compassion;
Slow to anger, and of great mercy.
The Lord *is* good to all:
And his tender mercies *are* over all his works.
All thy works shall praise thee, O Lord;

And thy saints shall bless thee.
They shall speak of the glory of thy kingdom,
And talk of thy power;
To make known to the sons of men his mighty acts,
And the glorious majesty of his kingdom.
Thy kingdom *is* an everlasting kingdom,
And thy dominion *endureth* throughout all generations.
The Lord upholdeth all that fall,
And raiseth up all *those that be* bowed down.
The eyes of all wait upon thee;
And thou givest them their meat in due season.
Thou openest thine hand,
And satisfiest the desire of every living thing.
The Lord *is* righteous in all his ways,
And holy in all his works.
The Lord *is* nigh unto all them that call upon him,
To all that call upon him in truth.
He will fulfil the desire of them that fear him:
He also will hear their cry, and will save them.
The Lord preserveth all them that love him:
But all the wicked will he destroy.
My mouth shall speak the praise of the Lord:
And let all flesh bless his holy name for ever and ever.

Psalm 145.

LXXI.

Faithfulness.

THE STORY OF RUTH—I.

Now it came to pass in the days when the judges ruled, that there was a famine in the land.

And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelt there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

And Naomi said unto her two daughters in law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice and wept. And they said unto her, Surely we will return with thee unto thy people.

And Naomi said, Turn again, my daughters: why will ye go with me? And Orpah kissed her mother in law; but Ruth clave unto her. And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law. And Ruth said, Entreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, *if aught* but death part thee and me. When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

Ruth 1: 1-11, 14-18.

LXXII.

Faithfulness.

THE STORY OF RUTH.—II.

So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

And, behold, Boaz came from Beth-lehem, and said unto the reapers, The Lord *be* with you. And they answered him, The Lord bless thee. Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this? And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab: and she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house. Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens.

Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger? And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband; and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. Ruth 1:22, 2:1-8, 10-12.

I will say of the Lord, He *is* my refuge and my fortress, my God; in Him will I trust.
Psalm 91:2.

LXXIII.

The Omnipotence and Omnipresence of God.

O Lord, thou hast searched me, and known *me.*
Thou knowest my downsitting and mine uprising;
Thou understandest my thought afar off.
Thou compassest my path and my lying down,
And art acquainted *with* all my ways.
For *there is* not a word in my tongue,
But, lo, O Lord, thou knowest it altogether.
Thou hast beset me behind and before,
And laid thine hand upon me.
Such knowledge *is* too wonderful for me;
It is high, I cannot *attain* unto it.
Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou *art* there;
If I make my bed in hell, behold, thou *art there.*
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, Surely the darkness shall cover me;
Even the night shall be light about me.
Yea, the darkness hideth not from thee;
But the night shineth as the day:
The darkness and the light *are* both alike *to thee.*

Psalm 139: 1-12.

LXXIV.

The Two Houses.

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Matt. 7: 24-27.

LXXV.

Secret Prayer.

And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking. Be not ye there-

fore like unto them: for your Father knoweth what things ye have need of, before ye ask him.
Matt 6: 5-8.

LXXVI.

The Providence of God.

The counsel of the Lord standeth forever,
The thoughts of his heart to all generations.
Blessed *is* the nation whose God *is* the Lord;
And the people *whom* he hath chosen for his own inheritance.
The Lord looketh from heaven;
He beholdeth all the sons of men.
From the place of his habitation
He looketh upon all the inhabitants of the earth.
He fashioneth their hearts alike;
He considereth all their works.
There is no king saved by the multitude of a host:
A mighty man is not delivered by much strength.
A horse *is* a vain thing for safety:
Neither shall he deliver *any* by his great strength.
Behold, the eye of the Lord *is* upon them that fear him,
Upon them that hope in his mercy;
To deliver their soul from death,
And to keep them alive in famine.
Our soul waiteth for the Lord:
He *is* our help and our shield.
For our heart shall rejoice in him,
Because we have trusted in his holy name.
Let thy mercy, O Lord, be upon us,
According as we hope in thee. Psalm 33: 11-22.

LXXVII.

Eager Longings.

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?

. . . .

Yet the Lord will command his loving-kindness in the daytime,
And in the night his song *shall be* with me,
And my prayer unto the God of my life.
I will say unto God my rock, Why hast thou forgotten me?
Why go I mourning because of the oppression of the enemy?
As with a sword in my bones, mine enemies reproach me;
While they say daily unto me, Where *is* thy God?
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him,
Who is the health of my countenance, and my God.

Psalm 42: 1-2, 8-11.

LXXVIII.

The Mines.

Surely there is a vein for the silver,
And a place for gold *where* they fine *it*.
Iron is taken out of the earth,
And brass *is* molten *out of* the stone.
He setteth an end to darkness,

And searcheth out all perfection:
The stones of darkness, and the shadow of death.
The flood breaketh out from the inhabitant;
Even the waters forgotten of the foot:
They are dried up, they are gone away from men.
As for the earth, out of it cometh bread:
And under it is turned up as it were fire.
The stones of it *are* the place of sapphires:
And it hath dust of gold.
There is a path which no fowl knoweth,
And which the vulture's eye hath not seen:
The lion's whelps have not trodden it,
Nor the fierce lion passed by it.
He putteth forth his hand upon the rock;
He overturneth the mountains by the roots.
He cutteth out rivers among the rocks;
And his eye seeth every precious thing.
He bindeth the floods from overflowing;
And *the thing that is* hid bringeth he forth to light.

Job 28:1-11.

LXXIX.

The Value of Wisdom.

But where shall wisdom be found?
And where *is* the place of understanding?
Man knoweth not the price thereof;
Neither is it found in the land of the living.
The depth saith, It *is* not in me:
And the sea saith, *It is* not with me.
It cannot be gotten for gold,
Neither shall silver be weighed *for* the price thereof.
It cannot be valued with the gold of Ophir,
With the precious onyx, or the sapphire.

The gold and the crystal cannot equal it.
And the exchange of it *shall not be for* jewels of fine
gold.
No mention shall be made of coral, or of pearls:
For the price of wisdom *is* above rubies.
The topaz of Ethiopia shall not equal it;
Neither shall it be valued with pure gold.
Whence then cometh wisdom?
And where *is* the place of understanding?
Seeing it is hid from the eyes of all living,
And kept close from the fowls of the air.
Destruction and death say,
We have heard the fame thereof with our ears.
God understandeth the way thereof,
And he knoweth the place thereof.
For he looketh to the ends of the earth,
And seeth under the whole heaven;
To make the weight for the winds;
And he weigheth the waters by measure.
When he made a decree for the rain,
And a way for the lightning of the thunder;
Then did he see it, and declare it;
He prepared it, yea, and searched it out.
And unto man he said,
Behold, the fear of the Lord, that *is* wisdom;
And to depart from evil *is* understanding. Job 28:12-28.

LXXX.

A Call to All in Need.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

Behold, I have given him *for* a witness to the people, a leader and commander to the people.

Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the Lord. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign *that* shall not be cut off. **Isaiah 55.**

LXXXI.

A Glad Mission.

The spirit of the Lord God *is* upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn. **Isaiah 61: 1-2.**

LXXXII.

Alms Giving.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. Matt. 6: 1-4.

LXXXIII.

The Good Samaritan.

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

He said unto him, What is written in the law? how readest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

And he said unto him, thou hast answered right: this do, and thou shalt live.

But he, willing to justify himself, said unto Jesus, And who is my neighbour?

And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion *on him*, and went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Luke 10: 25-37.

LXXXIV.

Our Father's Mercy.

The Lord *is* merciful and gracious,
Slow to anger, and plenteous in mercy.
He will not always chide:
Neither will he keep *his anger* for ever.
He hath not dealt with us after our sins;
Nor rewarded us according to our iniquities.
For as the heaven is high above the earth,
So great is his mercy toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a father pitieth *his* children,
So the Lord pitieth them that fear him.
For he knoweth our frame;
He remembereth that we *are* dust.
As for man, his days *are* as grass:

As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
But the mercy of the Lord *is* from everlasting to everlasting upon them that fear him,
And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his commandments to do them.

The Lord hath prepared his throne in the heavens;
And his kingdom ruleth over all.
Bless the Lord, ye his angels, that excel in strength,
That do his commandments, hearkening unto the voice of his word.
Bless ye the Lord, all *ye* his hosts;
Ye ministers of his, that do his pleasure.
Bless the Lord, all his works in all places of his dominion:
Bless the Lord, O my soul. **Psalm 103:8-22.**

LXXXV.

Samuel's Integrity

And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day. Behold, here I *am:* witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed?

or of whose hand have I received *any* bribe to blind mine eyes therewith? and I will restore it you.

And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand. And he said unto them, The LORD *is* witness against you, and his anointed *is* witness this day, that ye have not found aught in my hand. And they answered, *He is* witness.

Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way: Only fear the LORD, and serve him in truth with all your heart: for consider how great *things* he hath done for you. 1 Sam. 12: 1-5. 23, 24.

LXXXVI.

Personal Responsibility.

When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

Have I any pleasure at all that the wicked should die? saith the Lord God: *and* not that he should return from his ways, and live?

But when the righteous turneth away from his righteousness and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; is not my way equal? are not your ways unequal?

When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye. Ezek. 18: 19-28, 30-32.

LXXXVII.

The Divine Ruler.

Give the king thy judgments, O God.
And thy righteousness unto the king's son.
He shall judge thy people with righteousness,
And thy poor with judgment.
The mountains shall bring peace to the people,
And the little hills, by righteousness.
He shall judge the poor of the people,
He shall save the children of the needy,
And shall break in pieces the oppressor.
They shall fear thee as long as the sun and moon endure,
Throughout all generations.
He shall come down like rain upon the mown grass:
As showers *that* water the earth.
In his days shall the righteous flourish;
And abundance of peace so long as the moon endureth.
He shall have dominion also from sea to sea,
And from the river unto the ends of the earth.
They that dwell in the wilderness shall bow before him;
And his enemies shall lick the dust.
The kings of Tarshish and of the isles shall bring presents:
The Kings of Sheba and Seba shall offer gifts.
Yea, all kings shall fall down before him:
All nations shall serve him.
For he shall deliver the needy when he crieth;

The poor also, and *him* that hath no helper.
He shall spare the poor and needy,
And shall save the souls of the needy.
He shall redeem their soul from deceit and violence:
And precious shall their blood be in his sight,

Psalm 72: 1-14.

LXXXVIII.

Fidelity Rewarded.

For *the kingdom of heaven is* as a man traveling into a far country, *who* called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made *them* other five talents. And likewise he that *had received* two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them.

And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. Take therefore the talent from him, and give *it* unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Matt. 25: 14-20.

LXXXIX.

A Song of Courage and Triumph.

The Lord *is* my light and my salvation;
Whom shall I fear?

The Lord *is* the strength of my Life;
Of whom shall I be afraid?
When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh,
They stumbled and fell.
Though a host should encamp against me,
My heart shall not fear;
Though war should rise against me,
In this *will* I *be* confident.
One *thing* have I desired of the Lord,
That will I seek after;
That I may dwell in the house of the Lord all the days of my life,
To behold the beauty of the Lord,
And to inquire in his temple.
For in the time of trouble he shall hide me in his pavilion:
In the secret of his tabernacle shall he hide me;
He shall set me up upon a rock.
And now shall mine head be lifted up above mine enemies round about me;
Therefore will I offer in his tabernacle sacrifices of joy;
I will sing, yea, I will sing praises unto the Lord.

Psalm 27: 1-6.

XC.

A Supplication.

Hear, O Lord, *when* I cry with my voice:
Have mercy also upon me, and answer me.
When thou saidst, Seek ye my face;
My heart said unto thee, Thy face, Lord, will I seek,
Hide not thy face *far* from me;

Put not thy servant away in anger:
Thou hast been my help; leave me not,
Neither forsake me, O God of my salvation.
When my father and my mother forsake me,
Then the Lord will take me up.
Teach me thy way, O Lord,
And lead me in a plain path, because of mine enemies.
Deliver me not over unto the will of mine enemies:
For false witnesses are risen up against me,
And such as breathe out cruelty. **Psalm 27: 7-12**

XCI.

Prosperity the Reward of Obedience.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and *then* the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth. For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him: Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Deut. 11: 13-23.

XCII.

The Two Brothers.

Abel was a keeper of sheep, but Cain was a tiller of the ground.

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord, and Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and unto thee *shall be* his desire, and thou shalt rule over him.

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel, his brother, and slew him. And the Lord said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?

And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. Gen. 4: 2-12.

XCIII.

Cause of National Calamity.

Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:

Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

But this people hath a revolting and a rebellious heart; they are revolted and gone.

Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

Your iniquities have turned away these *things*, and your sins have withholden good *things* from you.

For among my people are found wicked *men:* they lay wait, as he that setteth snares; they set a trap, they catch men.

As a cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich.

They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

Shall I not visit for these *things?* saith the Lord: shall not my soul be avenged on such a nation as this?

A wonderful and horrible thing is committed in the land;

The prophets prophesy falsely, and the priests bear rule by their means; and my people love *to have it* so: and what will ye do in the end thereof?

Jer. 5:21-31.

XCIV.

Works of Iniquity.

Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies;

. . . .

Their works are works of iniquity, and the act of violence *is* in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths. The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths; whosoever goeth therein shall not know peace.

Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness. We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noonday as in the night; *we are* in desolate places as dead *men*. We roar all like bears, and mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us. For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth:

and he *that* departeth from evil maketh himself a prey: And the Lord saw *it*, and it displeased him that *there was* no judgment.

And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breast-plate, and a helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloak. According to *their* deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense.

So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

Isaiah 59: 1-4, 6-19.

XCV.

The Duties of Patriotism.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God:

. . . .

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

Wherefore *ye* must needs be subject, not only for wrath, but also for conscience' sake.

For, for this cause pay ye tribute also : for they are God's ministers, attending continually upon this very thing.

Render therefore to all their dues : tribute to whom tribute *is due;* custom to whom custom; fear to whom fear ; honour to whom honour.

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Rom. 13: 1-10.

XCVI.

A Glorious Future.

But in the last days it shall come to pass, *that* the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the Lord of hosts hath spoken *it*.

. . . .

In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever.

Micah 4:14, 6-7.

XCVII.

The Two Great Commandments.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.
And the second *is* like unto it,
Thou shalt love thy neighbour as thyself.
On these two commandments hang all the law and the prophets. Matt 22: 37-40.

XCVIII.

The Source of Power, Wisdom and Joy.

O how love I thy law!
It *is* my meditation all the day.
Thou through thy commandments hast made me wiser than mine enemies:
For they *are* ever with me.
I have more understanding than all my teachers:
For thy testimonies *are* my meditation.
I understand more than the ancients,
Because I keep thy precepts.
I have refrained my feet from every evil way,
That I might keep thy word.

I have not departed from thy judgments:
For thou hast taught me.
How sweet are thy words unto my taste!
Yea, sweeter than honey to my mouth.
Through thy precepts I get understanding:
Therefore I hate every false way.
Thy word *is* a lamp unto my feet,
And a light unto my path. Psalm 119: 97-105.

XCIX.

Wisdom's Call.

Doth not wisdom cry?
And understanding put forth her voice?
She standeth in the top of high places,
By the way in the places of the paths.
She crieth at the gates,
At the entry of the city,
At the coming in at the doors:
Unto you, O men, I call;
And my voice *is* to the sons of man.
O ye simple, understand wisdom:
And, ye fools, be ye of an understanding heart.
Hear; for I will speak of excellent things;
And the opening of my lips *shall be* right things.
For my mouth shall speak truth;
And wickedness *is* an abomination to my lips.
All the words of my mouth *are* in righteousness;
There is nothing froward or perverse in them.
They *are* all plain to him that understandeth,

And right to them that find knowledge.
Receive my instruction, and not silver;
And knowledge rather than choice gold.
For wisdom *is* better than rubies;
And all the things that may be desired are not to be compared to it.
I wisdom dwell with prudence,
And find out knowledge of witty inventions.
The fear of the Lord *is* to hate evil:
Pride, and arrogancy, and the evil way,
And the froward mouth, do I hate.
Counsel *is* mine, and sound wisdom;
I *am* understanding; I have strength.
By me kings reign,
And princes decree justice.
By me princes rule, and nobles,
Even all the judges of the earth.
I love them that love me;
And those that seek me early shall find me.
Riches and honour *are* with me;
Yea, durable riches and righteousness.
My fruit *is* better than gold, yea, than fine gold;
And my revenue than choice silver.
I lead in the way of righteousness,
In the midst of the paths of judgment:
That I may cause those that love me to inherit substance;
And I will fill their treasures.
The Lord possessed me in the beginning of his way,
Before his works of old.
I was set up from everlasting,
From the beginning, or ever the earth was.
When *there were* no depths, I was brought forth;

When *there were* no fountains abounding with water.
Before the mountains were settled,
Before the hills was I brought forth:
While as yet he had not made the earth,
Nor the fields, nor the highest part of the dust of the world.
When he prepared the heavens, I *was* there:
When he set a compass upon the face of the depth:
When he established the clouds above:
When he strengthened the fountains of the deep:
When he gave to the sea his decree,
That the waters should not pass his commandment:
When he appointed the foundations of the earth:
Then I was by him, *as* one brought up *with him:*
And I was daily *his* delight, rejoicing always before him;
Rejoicing in the habitable part of his earth;
And my delights *were* with the sons of men.
Now therefore hearken unto me, O ye children:
For blessed *are they that* keep my ways.
Hear instruction, and be wise,
And refuse it not.
Blessed *is* the man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors.
For whoso findeth me findeth life,
And shall obtain favour of the Lord.
But he that sinneth against me wrongeth his own soul:
All they that hate me love death. Prov. 8: 1-36.

C.

Good Resolutions for A Ruler.

I will sing of mercy and judgment:
Unto thee, O Lord, will I sing.
I will behave myself wisely in a perfect way.
O, when wilt thou come unto me?
I will walk within my house with a perfect heart.
I will set no wicked thing before mine eyes:
I hate the work of them that turn aside;
It shall not cleave to me.
A froward heart shall depart from me:
I will not know a wicked *person.*
Whoso privily slandereth his neighbour, him will I cut off:
Him that hath a high look and a proud heart will not I suffer.
Mine eyes *shall be* upon the faithful of the land,
That they may dwell with me:
He that walketh in a perfect way, he shall serve me.
He that worketh deceit shall not dwell within my house:
He that telleth lies shall not tarry in my sight.

Psalm 101: 1-7.

CI.

The Ideal Woman.

Who can find a virtuous woman?
For her price *is* far above rubies.
The heart of her husband doth safely trust in her,

So that he shall have no need of spoil.
She will do him good and not evil
All the days of her life.
She seeketh wool, and flax,
And worketh willingly with her hands.
She is like the merchants' ships;
She bringeth her food from afar.
She riseth also while it is yet night,
And giveth meat to her household,
And a portion to her maidens.
She considereth a field, and buyeth it:
With the fruit of her hands she planteth a vineyard.
She girdeth her loins with strength,
And strengtheneth her arms.
She perceiveth that her merchandise *is* good:
Her candle goeth not out by night.
She layeth her hands to the spindle,
And her hands hold the distaff.
She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
She is not afraid of the snow for her household:
For all her household *are* clothed with scarlet.
She maketh herself coverings of tapestry;
Her clothing *is* silk and purple.
Her husband is known in the gates,
When he sitteth among the elders of the land.
She maketh fine linen and selleth *it;*
And delivereth girdles unto the merchant.
Strength and honour *are* her clothing;
And she shall rejoice in time to come.
She openeth her mouth with wisdom;
And in her tongue *is* the law of kindness.
She looketh well to the ways of her household,

And eateth not the bread of idleness.
Her children arise up, and call her blessed;
Her husband *also,* and he praiseth her.
Many daughters have done virtuously,
But thou excellest them all.
Favour *is* deceitful, and beauty *is* vain:
But a woman *that* feareth the Lord, she shall be praised.
Give her of the fruit of her hands;
And let her own works praise her in the gates.
Prov. 31: 10-31.

CII.

Contemplation of Character and Law.

Blessed *are* the undefiled in the way,
Who walk in the law of the Lord.
Blessed *are* they that keep his testimonies,
And that seek him with the whole heart.
They also do no iniquity:
They walk in his ways.
Thou hast commanded *us*
To keep thy precepts diligently.
O that my ways were directed
To keep thy statutes!
Then shall I not be ashamed,
When I have respect unto all thy commandments.
I will praise thee with uprightness of heart,
When I shall have learned thy righteous judgments.
I will keep thy statutes:
O forsake me not utterly.
Wherewithal shall a young man cleanse his way?

By taking heed *thereto* according to thy word.
With my whole heart have I sought thee:
O let me not wander from thy commandments.
Thy word have I hid in mine heart,
That I might not sin against thee.
Blessed *art* thou, O Lord:
Teach me thy statutes.
With my lips have I declared
All the judgments of thy mouth.

. . . .

Remove from me the way of lying:
And grant me thy law graciously.
I have chosen the way of truth:
Thy judgments have I laid *before me*.
I have stuck unto thy testimonies:
O Lord, put me not to shame.
I will run the way of thy commandments,
When thou shalt enlarge my heart.
Teach me, O Lord, the way of thy statutes;
And I shall keep it *unto* the end.
Give me understanding,
And I shall keep thy law;
Yea, I shall observe it with *my* whole heart.
Make me to go in the path of thy commandments;
For therein do I delight.
Incline my heart unto thy testimonies,
And not to covetousness.
Turn away mine eyes from beholding vanity;
And quicken thou me in thy way.

Psalm 119: 1-13, 29-37.

CIII.

Faith, Rest, Peace.

Trust in the Lord and do good;
So shalt thou dwell in the land,
And verily thou shalt be fed.
Delight thyself also in the Lord;
And he shall give thee the desires of thine heart.
Commit thy way unto the Lord;
Trust also in him;
And he shall bring *it* to pass.
And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.
Rest in the Lord, and wait patiently for him:
Fret not thyself because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass.
Cease from anger, and forsake wrath:
Fret not thyself in any wise to do evil.
For evil doers shall be cut off:
But those that wait upon the Lord,
They shall inherit the earth.
For yet a little while, and the wicked *shall* not *be:*
Yea, thou shalt diligently consider his place, and it *shall* not *be*.
But the meek shall inherit the earth;
And shall delight themselves in the abundance of peace.

Psalm 37: 3-11.

CIV.

From The Farewell of Moses.

For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. It *is* not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither *is* it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it.

But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passeth over Jordan to go to possess it.

I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy life, and the length of thy days.

. . . .

Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee. Deut. 30: 11-20, 31: 6.

CV.

Honorable Conduct Required Under all Circumstances.

Watch therefore; for ye know not what hour your Lord doth come.

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Blessed *is* that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.

But and if that evil servant shall say in his heart, my lord delayeth his coming: and shall begin to smite *his* fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in

a day when he looketh not for *him*, and in an hour that he is not aware of. And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.
Matt. 24: 42-51.

CVI.

"*The Lord's Portion is His People.*"

Give ear, O ye heavens, and I will speak;
And hear, O earth, the words of my mouth.
My doctrine shall drop as the rain,
My speech shall distil as the dew,
As the small rain upon the tender herb,
And as the showers upon the grass:
Because I will publish the name of the Lord:
Ascribe ye greatness unto our God.
He is the Rock, his work *is* perfect:
For all his ways *are* judgment:
A God of truth and without iniquity,
Just and right *is* he.
They have corrupted themselves,
Their spot *is* not *the spot* of his children:
They are a perverse and crooked generation.
Do ye thus requite the Lord, O foolish people and
unwise?
Is not he thy father *that* hath bought thee?
Hath he not made thee, and established thee:
Remember the days of old,
Consider the years of many generations?
Ask thy father, and he will shew thee;
Thy elders, and they will tell thee.

When the Most High divided to the nations their
inheritance,
When he separated the sons of Adam,
He set the bounds of the people according to the
number of the children of Israel.
For the Lord's portion *is* his people:
Jacob *is* the lot of his inheritance.
He found him in a desert land,
And in the waste howling wilderness;
He led him about,
He instructed him,
He kept him as the apple of his eye.
As an eagle stirreth up her nest,
Fluttereth over her young,
Spreadeth abroad her wings, taketh them,
Beareth them on her wings:
So the Lord alone did lead him,
And *there was* no strange god with him.
Deut. 32: 1-12.

CVII.

Glorious in Holiness.

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Rev. 4:8.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. 5:16

Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
Rev. 21:3, 4.

Thine, O Lord, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and the earth *is thine*; thine *is* the kingdom, O Lord, and thou art exalted as head above all. 1 Chron. 29:11

Holy, holy, holy, *is* the Lord of hosts: the whole earth *is* full of his glory. Isaiah 6:3.

Who *is* like unto thee, O Lord, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders? Ex. 15:11.

CVIII.

Righteous Laws.

Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the Lord your God.

Turn ye not unto idols, nor make to yourselves molten gods: I *am* the Lord your God.

Ye shall not steal, neither deal falsely, neither lie one to another.

And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the Lord.

Thou shalt not defraud thy neighbour, neither rob *him*, the wages of him that is hired shall not abide with thee all night until the morning.

Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God: I *am* the Lord.

Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

Thou shalt not go up and down *as* a talebearer among thy people.

Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the Lord.

Lev. 19: 3-4, 11-18.

CIX.

Peace and Blessing for the Upright.

Praise ye the Lord.
Blessed *is* the man *that* feareth the Lord,
That delighteth greatly in his commandments.
His seed shall be mighty upon earth:
The generation of the upright shall be blessed.
Wealth and riches *shall be* in his house:
And his righteousness endureth for ever.
Unto the upright there ariseth light in the darkness:

He is gracious and full of compassion, and righteous.
A good man sheweth favour, and lendeth:
He will guide his affairs with discretion.
Surely he shall not be moved for ever:
The righteous shall be in everlasting remembrance.
He shall not be afraid of evil tidings:
His heart is fixed, trusting in the Lord.

Psalm 112: 1-7.

He that walketh righteously, and speaketh uprightly: he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil: he shall dwell on high; his place of defence *shall be* the munitions of rocks. bread shall be given him; and his waters *shall be* sure:

Isaiah 33: 15-16.

CX.

The God of Nature.

Bless the Lord, O my soul.
O Lord my God, thou art very great;
Thou art clothed with honour and majesty:
Who coverest *thyself* with light as *with* a garment:
Who stretcheth out the heavens like a curtain:
Who layeth the beams of his chambers in the waters:
Who maketh the clouds his chariot:
Who walketh upon the wings of the wind:
Who maketh his angels spirits;
His ministers a flaming fire:
Who laid the foundations of the earth,
That it should not be removed for ever.

Thou coveredst it with the deep as *with* a garment:
The waters stood above the mountains.
At thy rebuke they fled;
At the voice of thy thunder they hasted away.
They go up by the mountains;
They go down by the valleys
Unto the place which thou hast founded for them.
Thou hast set a bound that they may not pass over;
That they turn not again to cover the earth.
He sendeth the springs into the valleys,
Which run among the hills.
They give drink to every beast of the field:
The wild asses quench their thirst.
By them shall the fowls of the heaven have their
habitation,
Which sing among the branches.
He watereth the hills from his chambers:
The earth is satisfied with the fruit of thy works.
He causeth the grass to grow for the cattle,
And herb for the service of man:
That he may bring forth food out of the earth;
And wine *that* maketh glad the heart of man,
And oil to make *his* face to shine,
And bread *which* strengtheneth man's heart.
The trees of the Lord are full *of sap:*
The cedars of Lebanon, which he hath planted;
Where the birds make their nests:
As for the stork, the fir trees *are* her house.
The high hills *are* a refuge for the wild goats;
And the rocks for the conies.
He appointed the moon for seasons:
The sun knoweth his going down.
Thou makest darkness, and it is night:

Wherein all the beasts of the forest do creep *forth.*
The young lions roar after their prey,
And seek their meat from God.
The sun ariseth,
They gather themselves together,
And lay them down in their dens.
Man goeth forth unto his work
And to his labour until the evening.
O Lord, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
So is this great and wide sea,
Wherein *are* things creeping innumerable,
Both small and great beasts.
There go the ships:
There is that leviathan, *whom* thou hast made to play therein.
These wait all upon thee;
That thou mayest give *them* their meat in due season.
That thou givest them they gather:
Thou openest thine hand,
They are filled with good.
Thou hidest thy face,
They are troubled:
Thou takest away their breath,
They die, and return to their dust.
Thou sendest forth thy spirit,
They are created:
And thou renewest the face of the earth.
The glory of the Lord shall endure forever:
The Lord shall rejoice in his works.
He looketh on the earth,
And it trembleth:

He toucheth the hills,
And they smoke.
I will sing unto the Lord as long as I live:
I will sing praise to my God while I have my being.
My meditation of him shall be sweet;
I will be glad in the Lord.
Let the sinners be consumed out of the earth,
And let the wicked be no more.
Bless thou the Lord, O my soul.
Praise ye the Lord.

Psalm 104.

CXI.

Rules of Conduct.

He that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Be kindly affectioned one to another with brotherly love; in honour preferring one another;

Not slothful in business; fervent in spirit; serving the Lord;

Rejoicing in hope; patient in tribulation; continuing instant in prayer;

Distributing to the necessity of saints; given to hospitality.

Bless them which persecute you: bless, and curse not.

Rejoice with them that do rejoice, and weep with them that weep.

Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Recompense to no man evil for evil. Provide things honest in the sight of all men.

If it be possible, as much as lieth in you, live peaceably with all men.

Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Be not overcome of evil, but overcome evil with good.

Romans 12: 8-21.

CXII.

A Final Resort in Trouble.

I cried unto the Lord with my voice ;
With my voice unto the Lord did I make my supplication.
I poured out my complaint before him ;
I shewed before him my trouble.
When my spirit was overwhelmed within me,
Then thou knewest my path.
In the way wherein I walked have they privily laid a snare for me.
I looked on *my* right hand, and beheld,
But *there was* no man that would know me:
Refuge failed me ;
No man cared for my soul.
I cried unto thee, O Lord ;

I said, Thou *art* my refuge *and* my portion in the land of the living.
Attend unto my cry;
For I am brought very low:
Deliver me from my persecutors;
For they are stronger than I.
Bring my soul out of prison,
That I may praise thy name:
The righteous shall compass me about;
For thou shalt deal bountifully with me.

Psalm 142: 1-7.

CXIII.

Proverbs.

In all labor there is profit:
But the talk of the lips *tendeth* only to penury.
The crown of the wise *is* their riches:
But the foolishness of fools *is* folly.
A true witness delivereth souls:
But a deceitful *witness* speaketh lies.
In the fear of the Lord *is* strong confidence:
And his children shall have a place of refuge.
The fear of the Lord *is* a fountain of life,
To depart from the snares of death.
In the multitude of people *is* the king's honour:
But in the want of people *is* the destruction of the prince.
He that is slow to wrath *is* of great understanding:
But *he that is* hasty of spirit exalteth folly.
A sound heart *is* the life of the flesh:
But envy the rottenness of the bones.

He that oppresseth the poor reproacheth his Maker:
But he that honoureth him hath mercy on the poor.
The wicked is driven away in his wickedness :
But the righteous hath hope in his death.
Wisdom resteth in the heart of him that hath understanding :
But *that which is* in the midst of fools is made known.
Righteousness exalteth a nation :
But sin *is* a reproach to any people.

Prov. 14: 23-34.

CXIV.

Yearnings for the Place of Worship.

How amiable *are* thy tabernacles,
O Lord of hosts !
My soul longeth, yea, even fainteth for the courts of the Lord :
My heart and my flesh crieth out for the living God.
Yea, the sparrow hath found a house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O Lord of hosts, my King, and my God.
Blessed *are* they that dwell in thy house :
They will be still praising thee.
Blessed *is* the man whose strength *is* in thee :
In whose heart *are* the ways of *them.*
Who passing through the valley of Baca make it a well ;
The rain also filleth the pools.

They go from strength to strength,
Every one of them in Zion appeareth before God.
O Lord God of hosts, hear my prayer:
Give ear, O God of Jacob.
Behold, O God our shield,
And look upon the face of thine anointed.
For a day in thy courts *is* better than a thousand.
I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.
For the Lord God *is* a sun and shield:
The Lord will give grace and glory:
No good *thing* will he withhold from them that walk uprightly.
O Lord of hosts,
Blessed *is* the man that trusteth in thee.

Psalm 84.

CXV.

The Glory that shall be Hereafter.

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, *and* the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompense; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes.

And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there:* And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isaiah 35.

CXVI.

The City of God.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light; and thy God thy glory.

Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

Isaiah 60: 1-2, 17-22..

CXVII.

Works of Repentance.

And the people asked him, saying, What shall we do then ?

He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

Then came also publicans . . . .

And he said unto them, Exact no more than that which is appointed you.

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

Luke 3: 10-14.

CXVIII.

The Open Message.

The high priest then asked Jesus of his disciples, and of his doctrine.

Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. John 18:19-20

For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the Lord, and *there is* none else.

I have not spoken in secret, in a dark place of the earth. Isaiah 45: 18-19.

Come ye near unto me, hear ye this; I have not spoken in secret from the beginning.

. . . .

Thus saith the Lord, thy Redeemer, the Holy One of Israel; I *am* the Lord thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go.

O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.

Isaiah 48: 16-18.

CXIX.

Leviathan.

Canst thou draw out leviathan with a hook?
Or his tongue with a cord *which* thou lettest down?
Canst thou put a hook into his nose?

Or bore his jaw through with a thorn?
Will he make many supplications unto thee?
Will he speak soft *words* unto thee?
Will he make a covenant with thee?
Wilt thou take him for a servant for ever?
Wilt thou play with him as *with* a bird?
Or wilt thou bind him for thy maidens?
Shall the companions make a banquet of him?
Shall they part him among the merchants?
Canst thou fill his skin with barbed irons?
Or his head with fish spears?
Lay thine hand upon him,
Remember the battle, do no more.
Behold, the hope of him is in vain:
Shall not *one* be cast down even at the sight of him?
None *is so* fierce that dare stir him up:
Who then is able to stand before me?
Who hath prevented me, that I should repay *him?*
Whatsoever is under the whole heaven is mine.
I will not conceal his parts,
Nor his power, nor his comely proportion.
Who can discover the face of his garment?
Or who can come *to him* with his double bridle?
Who can open the doors of his face?
His teeth *are* terrible round about.
His scales *are his* pride,
Shut up together *as with* a close seal.
One is so near to another,
That no air can come between them.
They are joined one to another,
They stick together, that they cannot be sundered.
By his neesings a light doth shine,
And his eyes *are* like the eyelids of the morning.

Out of his mouth go burning lamps,
And sparks of fire leap out.
Out of his nostrils goeth smoke,
As *out* of a seething pot or caldron.
His breath kindleth coals,
And a flame goeth out of his mouth.
In his neck remaineth strength,
And sorrow is turned into joy before him.
The flakes of his flesh are joined together:
They are firm in themselves;
They cannot be moved.
His heart is as firm as a stone;
Yea, as hard as a piece of the nether *millstone.*
When he raiseth up himself, the mighty are afraid:
By reason of breakings they purify themselves.
The sword of him that layeth at him cannot hold:
The spear, the dart, nor the habergeon.
He esteemeth iron as straw,
And brass as rotten wood.
The arrow cannot make him flee:
Sling stones are turned with him into stubble.
Darts are counted as stubble:
He laugheth at the shaking of a spear.
Sharp stones *are* under him:
He spreadeth sharp pointed things upon the mire.
He maketh the deep to boil like a pot:
He maketh the sea like a pot of ointment.
He maketh a path to shine after him;
One would think the deep *to be* hoary.
Upon earth there is not his like,
Who is made without fear.
He beholdeth all high *things:*
He *is* a king over all the children of pride.
Job 41.

CXX.

The Shipwreck and Escape of Paul.

Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* a haven of Crete, and lieth toward the southwest and northwest.

And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let *her* drive.

And running under a certain island which is called Clauda, we had much work to come by the boat: which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

And we being exceedingly tossed with a tempest, the next *day* they lightened the ship: and the third *day* we cast out with our own hands the tackling of the ship.

And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

. . . .

But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; and sounded, and found *it* twenty fathoms; and when they had gone a little further, they sounded again, and found *it* fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

. . . .

And when it was day, they knew not the land; but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.

And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the* *sea*, and get to land; and the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

Acts 27: 9-20, 27-29 and 39-44.

CXXI.

Grief Because of a False Friend.

Oh that I had wings like a dove!
For then would I fly away and be at rest.
Lo, *then* would I wander far off,
And remain in the wilderness.
I would hasten my escape
From the windy storm *and* tempest.

. . . .

For *it was* not an enemy *that* reproached me;
Then I could have borne *it:*
Neither *was it* he that hated me *that* did magnify *himself* against me;
Then I would have hid myself from him:
But *it was* thou,
A man mine equal,
My guide, and mine acquaintance.
We took sweet counsel together,
And walked unto the house of God in company

. . . .

As for me, I will call upon God;
And the Lord shall save me.
Evening, and morning,
And at noon, will I pray, and cry aloud:
And he shall hear my voice.

He hath delivered my soul in peace
From the battle *that was* against me:
For there were many with me.
God shall hear, and afflict them,
Even he that abideth of old.
Because they have no changes,
Therefore they fear not God.
He hath put forth his hands against such as be at peace with him:
He hath broken his covenant.
The words of his mouth were smoother than butter,
But war *was* in his heart:
His words were softer than oil,
Yet *were* they drawn swords.
Cast thy burden upon the LORD,
And he shall sustain thee:
He shall never suffer the righteous to be moved.

Psalm 55: 6-8, 12-14, 16-22.

CXXII.

"They Shall be My People."

And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

In those days they shall say no more: The fathers have eaten a sour grape, and the children's teeth are set on edge.

But every one shall die for his own iniquity:

every man that eateth the sour grape, his teeth shall be set on edge.

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I was a husband unto them, saith the LORD: but this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. Jer. 31: 28-34.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread ,will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Mat. 7:7-11.

CXXIII.

Faithful Instructors. Repentance.

When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

Again, When a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

Nevertheless, if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul. Ezek. 3: 18-21.

When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live? Say unto them, *As* I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil way; for why will ye die, O house of Israel?

Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; *if* the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

When the righteous turneth from his righteousness, and committed iniquity, he shall even die thereby.

But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Ezek. 33: 8-19.

CXXIV.

Value of Hope.

Be of good courage, and he shall strengthen your heart,
All ye that hope in the Lord. Psalm 31: 24.

It is good that *a man* should both hope and quietly wait for the salvation of the Lord. Lam. 3: 26.

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

But if we hope for that we see not, *then* do we with patience wait for *it.* Romans 8: 24-25.

CXXV.

Advice to an Entertainer.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsman, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee.

But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

Luke 14: 12-14.

CXXVI.

Trouble and Deliverance.

Although affliction cometh not forth of the dust,
Neither doth trouble spring out of the ground,
Yet man is born unto trouble,
As the sparks fly upward.
I would seek unto God,
And unto God would I commit my cause:
Which doeth great things and unsearchable;
Marvellous things without number:
Who giveth rain upon the earth,
And sendeth waters upon the fields:
To set up on high those that be low;
That those which mourn may be exalted to safety.
He disappointeth the devices of the crafty,
So that their hands cannot perform *their* enterprise.
He taketh the wise in their own craftiness:
And the counsel of the froward is carried headlong.
They meet with darkness in the daytime,
And grope in the noonday as in the night.
But he saveth the poor from the sword,
From their mouth, and from the hand of the mighty.
So the poor hath hope,
And iniquity stoppeth her mouth.
Behold, happy *is* the man whom God correcteth:

Therefore despise not thou the chastening of the Almighty:
For he maketh sore, and bindeth up:
He woundeth, and his hands make whole.
He shall deliver thee in six troubles:
Yea, in seven there shall no evil touch thee.
In famine he shall redeem thee from death:
And in war from the power of the sword.
Thou shalt be hid from the scourge of the tongue;
Neither shalt thou be afraid of destruction when it cometh.
At destruction and famine thou shalt laugh:
Neither shalt thou be afraid of the beasts of the earth.
For thou shalt be in league with the stones of the field:
And the beasts of the field shall be at peace with thee.
Thou shalt come to *thy* grave in a full age,
Like as a shock of corn cometh in in his season.

Job 5: 6-23, 26.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also. Matt. 6:19-21.

CXXVII.

"*Cease to do Evil: Learn to do Well.*"

Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken *it.*

Isaiah 1: 16-20.

Let him that stole steal no more: but rather let him labor, working with *his* hands the thing which is good, that he may have to give to him that needeth.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Eph. 4:28, 29.

And have no fellowship with the unfruitful works of darkness, but rather reprove *them.* Eph. 5:11.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. . . . .

And be ye kind one to another, tender-hearted, forgiving one another. Eph. 4:31.

But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith.

Meekness, temperance: against such there is no law. Gal. 5: 22-23.

If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: Jas. 2:8.

CXXVIII.

The Parable of the Excuses.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.

Then said he unto him, A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. . . . .

So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt and the blind.

And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper. Luke 14: 15-24.

CXXIX.

The Deliverer.

I will love thee, O Lord, my strength.
The Lord *is* my rock, and my fortress, and my deliverer;
My God, my strength, in whom I will trust;
My buckler, and the horn of my salvation *and* my high tower.
I will call upon the Lord, *who is worthy* to be praised:
So shall I be saved from mine enemies.
The sorrows of death compassed me,
And the floods of ungodly men made me afraid.
The sorrows of hell compassed me about:
The snares of death prevented me.
In my distress I called upon the Lord,
And cried unto my God:
He heard my voice out of his temple,
And my cry came before him, *even* into his ears.
Then the earth shook and trembled;
The foundations also of the hills moved
And were shaken, because he was wroth.
There went up a smoke out of his nostrils,
And fire out of his mouth devoured:
Coals were kindled by it.
He bowed the heavens also, and came down:

And darkness *was* under his feet.
And he rode upon a cherub, and did fly:
Yea, he did fly upon the wings of the wind.
He made darkness his secret place;
His pavilion round about him *were* dark waters *and* thick clouds of the skies.
At the brightness *that was* before him his thick clouds passed,
Hail *stones* and coals of fire.
The Lord also thundered in the heavens,
And the Highest gave his voice;
Hail *stones* and coals of fire.
Yea, he sent out his arrows, and scattered them;
And he shot out lightnings, and discomfited them.
Then the channels of waters were seen,
And the foundations of the world were discovered
At thy rebuke, O Lord,
At the blast of the breath of thy nostrils.
He sent from above, he took me,
He drew me out of many waters.
He delivered me from my strong enemy,
And from them which hated me:
For they were too strong for me.
They prevented me in the day of my calamity:
But the Lord was my stay.
He brought me forth also into a large place;
He delivered me, because he delighted in me.
The Lord rewarded me according to my righteousness;
According to the cleanness of my hands hath he recompensed me.
For I have kept the ways of the Lord,
And have not wickedly departed from my God.

For all his judgments *were* before me,
And I did not put away his statutes from me.
I was also upright before him,
And I kept myself from mine iniquity.
Therefore hath the Lord recompensed me according to my righteousness,
According to the cleanness of my hands in his eyesight.
With the merciful thou wilt shew thyself merciful;
With an upright man thou wilt shew thyself upright;
With the pure thou wilt shew thyself pure;
And with the froward thou wilt shew thyself froward.
For thou wilt save the afflicted people;
But wilt bring down high looks.
For thou wilt light my candle:
The Lord my God will enlighten my darkness.
For by thee I have run through a troop;
And by my God have I leaped over a wall.
As *for* God his way *is* perfect:
The word of the Lord is tried:
He *is* a buckler to all those that trust in him.
For who *is* God save the Lord?
Or who is a rock save our God?
It is God that girdeth me with strength,
And maketh my way perfect.
Thou hast also given me the shield of thy salvation:
And thy right hand hath holden me up,
And thy gentleness hath made me great.
Thou hast enlarged my steps under me,
That my feet did not slip.
The Lord liveth; and blessed *be* my Rock;
And let the God of my salvation be exalted.

Psalm 18: 1-32, 35-36, 46.

CXXX.

The Bearer of Sorrow, Weakness and Sin.

Who hath believed our report? and to whom is the arm of the Lord revealed? for he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Isaiah 53.

CXXXI.

The Voice in the Wilderness.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see *it* together: for the mouth of the Lord hath spoken *it*.

The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field: the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people *is* grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever.

Isaiah 40: 3-8.

Behold, the Lord God will come with strong *hand*, and his arm shall rule for him : behold, his reward *is* with him, and his work before him. He shall feed his flock like a shepherd : he shall gather the lambs with his arm, and carry them in his bosom.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or *being* his counsellor hath taught him?

With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding ?

Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance : behold, he taketh up the isles as a very little thing. All nations before him *are* as nothing ; and they are counted to him less than nothing, and vanity.

Isaiah 40 : 10-15, 17.

CXXXII.

The Holy One.

Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

It is he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers ; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity.

Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

To whom then will you liken me, or shall I be equal? saith the Holy One.

Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?

Hast thou not known? hast thou not heard, *that* the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding.

He giveth power to the faint; and to *them that have* no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

Isaiah 40: 21-31.

CXXXIII.

Reconciliation and Forgiveness.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. . . . .

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Matt. 18: 15-17, 21-22.

If thy brother trespass against thee, rebuke him; and if he repent, forgive him. Luke 17:3.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Gal. 6: 1.

CXXXIV.

Personal and National Sin Brings Calamity.

Ye who turn judgment to wormwood, and leave off righteousness in the earth, *seek him* that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord *is* his name: that strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

Forasmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate *from their right.* Therefore the prudent shall keep silence in that time; for it *is* an evil time.

Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken.

Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream. Amos 5:7-15, 23, 24.

Then one of the twelve, called Judas Iscariot, went unto the chief priests,

And said *unto them*, What shall ye give me, and

I will deliver him unto you? And they convenanted with him for thirty pieces of silver.

And from that time he sought opportunity to betray him. Mat. 26: 14-16.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that.*

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. Matt. 27: 3-5.

CXXXV.

Man Proposes; God Disposes.

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

And he said unto him, Man, who made me a judge or a divider over you?

And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

So *is* he that layeth up treasure for himself, and is not rich toward God. Luke 12: 13-21.

CXXXVI.

Woe Follows Wickedness.

Woe unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed: to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

And what will ye do in the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory? Isaiah 10: 1-3.

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Woe unto *them that are* wise in their own eyes, and prudent in their own sight!

Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him!

Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.
Isaiah 5: 20-30.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you.

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.
Matt. 11:20-24.

CXXXVII.

Sin and the Power that Removes it.

Wherewith shall I come before the Lord, *and* bow myself before the high God?

He hath shewed thee, O man, what *is* good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

The Lord's voice crieth unto the city.

. . . .

Are there yet the treasures of wickedness in the house of the wicked, and the scant measure *that is* abominable?

Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights?

For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth.

Therefore also will I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.

Micah 6: 6, 8-14.

Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord *shall* be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, *and* I shall behold his righteousness.

Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Micah 7:8-9, 18-19.

CXXXVIII.

The Tongue.

For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; *it is* an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

Doth a fountain send forth at the same place sweet *water* and bitter?

Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh. James 3: 2-12.

CXXXIX.

Peace or Strife.

Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but *is* earthly, sensual, devilish. For where envying and strife *is*, there *is* confusion and every evil work.

But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

And the fruit of righteousness is sown in peace of them that make peace. James 3: 13-18.

CXL.

A Lofty Ambition.

In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

And now, O LORD my God, thou hast made thy servant king instead of David my father: and I *am but* a little child: I know not *how* to go out or come in. And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

And Solomon awoke; and, behold, *it was* a dream.

1 Kings 3: 5-15.

CXLI.

Compassion and Ingratitude.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

The servant therefore fell down, and worshipped him, saying, Lord, have patience with me and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

And his fellow servant fell down at his feet, and besought him, saying, Have patience with me and I will pay thee all.

And he would not: but went and cast him into prison, till he should pay the debt.

So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Then his lord, after he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

And his lord was wroth, and delivered him to his tormentors, till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Matt. 18:23-35.

CXLII.

Personal and National Virtue Brings Prosperity.

For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; *if* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. Jer. 7:5-7, 23.

Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you.

Thus saith the Lord, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the Lord which exercise loving kindness, judgment, and righteousness, in the earth; for in these *things* I delight, saith the Lord. Jer. 9:23-24.

It is not in man that walketh to direct his steps.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

Jer. 10:23-24.

CXLIII.

The Finite as Compared with the Infinite.

How should man be just with God?
If he will contend with him,
He cannot answer him one of a thousand.
He is wise in heart, and mighty in strength;
Who hath hardened *himself* against him, and hath
 prospered?
Which removeth the mountains, and they know not;
Which overturneth them in his anger;
Which shaketh the earth out of her place,
And the pillars thereof tremble;
Which commandeth the sun, and it riseth not;

And sealeth up the stars;
Which alone spreadeth out the heavens,
And treadeth upon the waves of the sea;
Which maketh Arcturus, Orion and Pleiades,
And the chambers of the south;
Which doeth great things past finding out;
Yea, and wonders without number.
Lo, he goeth by me, and I see *him* not:
He passeth on also, but I perceive him not.
Behold, he taketh away, who can hinder him?
Who will say unto him, What doest thou?

. . . .

How much less shall I answer him,
And choose out my words *to reason* with him?
Whom, though I were righteous, *yet* would I not answer,
But I would make supplication to my judge.

. . . .

If *I speak* of strength, lo, *he is* strong;
And if of judgment, who shall set me a time *to plead?*
If I justify myself, mine own mouth shall condemn me:
If I say I *am* perfect, it shall also prove me perverse.
Though I *were* perfect, *yet* would I not know my soul:

. . . .

For *he is* not a man, as I *am, that* I should answer him,
And we should come together in judgment.
Neither is there any daysman betwixt us,
That might lay his hand upon us both.
Job 9; 2-12, 14-15, 19-21, 32.33.

. . . .

Canst thou by searching find out God?
Canst thou find out the Almighty unto perfection?
It is as high as heaven; what canst thou do?
Deeper than hell; what canst thou know?
The measure thereof *is* longer than the earth,
And broader than the sea. Job 11: 7-9.

CXLIV.

In the Last Days.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap: and he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

And I will come near to you to judgment: and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right,* and fear not me, saith the Lord of hosts. Mal. 3: 1-5.

Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken *so much* against thee?

Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?

And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that* tempt God are even delivered.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. **Mal. 3: 13-18.**

CXLV.

Praying Without Meaning.

Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for

God *is* in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business: and a fool's voice *is known* by multitude of words.

When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed.

Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

Eccl. 5: 1-5.

CXLVI.

Mysteries of Nature.—I.

Then the Lord answered Job out of the whirlwind, and said,
Who *is* this that darkeneth counsel
By words without knowledge?
Gird up now thy loins like a man;
For I will demand of thee, and answer thou me.
Where wast thou when I laid the foundations of the earth?
Declare, if thou hast understanding.
Who hath laid the measures thereof, if thou knowest?
Or who hath stretched the line upon it?
Whereupon are the foundations thereof fastened?
Or who laid the corner stone thereof?
When the morning stars sang together,
And all the sons of God shouted for joy?

. . . .

Hast thou commanded the morning since thy days;
And caused the dayspring to know his place;

. . . .

Hast thou entered into the springs of the sea?
Or hast thou walked in the search of the depth?
Have the gates of death been opened unto thee?
Or hast thou seen the doors of the shadow of death?
Hast thou perceived the breadth of the earth?
Declare if thou knowest it all.
Where *is* the way *where* light dwelleth?
And *as for* darkness, where *is* the place thereof,
That thou shouldest take it to the bound thereof,
And that thou shouldest know the paths *to* the house thereof?
Knowest thou *it*, because thou wast then born?
Or *because* the number of thy days *is* great?
Hast thou entered into the treasures of the snow?
Or hast thou seen the treasures of the hail,
Which I have reserved against the time of trouble,
Against the day of battle and war?
By what way is the light parted,
Which scattereth the east wind upon the earth?
Who hath divided a watercourse for the overflowing of waters,
Or a way for the lightning of thunder;
To cause it to rain on the earth, *where* no man *is;*
On the wilderness, wherein *there is* no man;
To satisfy the desolate and waste *ground:*
And to cause the bud of the tender herb to spring forth?
Canst thou bind the sweet influences of Pleiades,

Or loose the bands of Orion?
Canst thou bring forth Mazzaroth in his season?
Or canst thou guide Arcturus with his sons?
Knowest thou the ordinances of heaven?
Canst thou set the dominion thereof in the earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
Canst thou send lightnings, that they may go,
And say unto thee, Here we *are?*
Who hath put wisdom in the inward parts?
Or who hath given understanding to the heart?
Who can number the clouds in wisdom?
Or who can stay the bottles of heaven,
When the dust groweth into hardness,
And the clods cleave fast together?
Wilt thou hunt the prey for the lion?
Or fill the appetite of the young lions,
When they couch in *their* dens,
And abide in the covert to lie in wait?
Who provideth for the raven his food?
When his young ones cry unto God,
They wander for lack of meat. Job 38: 1-7, 12, 16-27, 31-41.

CXLVII.

Mysteries of Nature.—II.

Will the unicorn be willing to serve thee,
Or abide by thy crib?
Canst thou bind the unicorn with his band in the furrow?

Or will he harrow the valleys after thee?
Wilt thou trust him, because his strength *is* great?
Or wilt thou leave thy labour to him?
Wilt thou believe him, that he will bring home thy seed,
And gather *it into* thy barn?
Gavest thou the goodly wings unto the peacocks?
Or wings and feathers unto the ostrich?
Which leaveth her eggs in the earth,
And warmeth them in the dust,
And forgetteth that the foot may crush them,
Or that the wild beast may break them.

. . . .

Hast thou given the horse strength?
Hast thou clothed his neck with thunder?
Canst thou make him afraid as a grasshopper?
The glory of his nostrils *is* terrible.
He paweth in the valley, and rejoiceth in *his* strength:
He goeth on to meet the armed men.
He mocketh at fear, and is not affrighted;
Neither turneth he back from the sword.

. . . .

Doth the hawk fly by thy wisdom,
And stretch her wings toward the south?
Doth the eagle mount up at thy command,
And make her nest on high?
She dwelleth and abideth on the rock,
Upon the crag of the rock, and the strong place.
From thence she seeketh the prey,
And her eyes behold afar off.
Her young ones also suck up blood:
And where the slain *are*, there *is* she?

Job 39: 9-15, 19-22, 26-30.

Moreover the Lord answered Job, and said,
Shall he that contendeth with the Almighty instruct *him?*
He that reproveth God, let him answer it.
Then Job answered the Lord, and said,
Behold, I am vile; what shall I answer thee?
I will lay mine hand upon my mouth.
Once have I spoken; but I will not answer:
Yea, twice; but I will proceed no further.

Then answered the Lord unto Job out of the whirlwind and said,
Gird up thy loins now like a man:
I will demand of thee, and declare thou unto me.
Wilt thou also disannul my judgment?
Wilt thou condemn me, that thou mayest be righteous?
Hast thou an arm like God?
Or canst thou thunder with a voice like him?
Deck thyself now *with* majesty and excellency;
And array thyself with glory and beauty.
Cast abroad the rage of thy wrath:
And behold every one *that is* proud, and abase him.
Look on every one *that is* proud, *and* bring him low;
And tread down the wicked in their place.
Hide them in the dust together;
And bind their faces in secret.
Then will I also confess unto thee
That thine own right hand can save thee.

Job 40: 1-14.

Then Job answered the Lord, and said,
I know that thou canst do every *thing*,
And *that* no thought can be withholden from thee.
Who *is* he that hideth counsel without knowledge?

Therefore have I uttered that I understood not;
Things too wonderful for me, which I knew not.
Hear, I beseech thee, and I will speak:
I will demand of thee, and declare thou unto me.
I have heard of thee by the hearing of the ear; but now mine eye seeth thee:
Wherefore I abhor *myself*, and repent in dust and ashes.
Job 42: 1-6.

CXLVIII.

A Message to the Young.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Eccl. 12: 1-7.

CXLIX.

The Greatest Thing in the World.

Though I speak with the tongues of men and of angels and have not charity, I am become *as* sounding brass, or a tinkling cymbal. And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether *there be* prophecies they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these *is* charity. I Cor. 13.

CL.

Summary.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this *is* the whole *duty* of man.

For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil. Eccl. 12: 8-14.

Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herds in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. Hab. 3: 17-18.

The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. Num. 6: 24-26.

Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen. Jude 1: 26

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